

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXVII.

September, 1902

No. 9

The Progress of the Kingdom

*Shanghai Asks
for Sixteen
Men and Women*

IN the July SPIRIT OF MISSIONS mention was made of the first conference of the missionaries in the District of Shanghai. The printed report of the sessions is now at hand. A perusal of it would help many people to appreciate the practical and systematic manner in which our missionaries go about their work. The most important action of the conference was the decision to issue the appeal for reinforcements, printed elsewhere in this issue. That this is reasonable must be apparent to all; that it is statesmanlike, no one knowing the wisdom and foresight with which the China district has been administered by Bishop Graves can doubt. It is an impressive document. There is the little group of twenty-three American Christians. They have deliberately cut home ties. They have immersed themselves in a heathen environment. They have identified themselves, so far as possible, with the people whom they serve. As missionaries, they represent the only force in the Empire making for the elevation of a great people, nearly one-quarter of the human race. They ask the Church, with its 5,000 clergy, 750,000 communicants, and almost

boundless resources, for what? For eight clergymen, three physicians (two men and one woman), and for five women to help as teachers, and parish workers. Compliance with this request will entail an additional investment in money of perhaps \$20,000 a year. The request is reasonable, whether the gift of money or of life is considered.

*Do Missionaries
Ask Enough
of the
Home Church?*

WE sometimes think that one reason why missions command little attention in some quarters is because of their modest demands. To the hundreds of Churchmen dealing in big enterprises involving the handling of millions of dollars every year, the China Mission, spending in both districts only about \$80,000 a year, doubtless seems too small an affair for their time or for their gifts. On the other hand, the missionaries, knowing with what difficulty the Board of Managers secures even the small amount of the present annual appropriation, hesitate to urge larger things, for fear of disheartening those at home and being written down by them as wild enthusiasts. So the lack of devotion in the Church at home makes

the missionaries hesitate to urge advance. This consideration by the missionaries for the home Church results in home Christians looking upon the missionary campaign as a small matter, and this fact again reacts upon the missionaries and makes them still more cautious and conservative in asking the Church for larger things. We hope this appeal from China marks a new era in Church missions everywhere, an era of larger plans in the mission field and of quick response from home. This particular appeal must be answered favorably. To do otherwise would be to send to the China Mission the message, "Don't grow."

The Conference with Outgoing Missionaries

ON July 23d the conference with missionaries, referred to in our August issue was successfully held at the Church Missions House. Sixteen missionaries were present, some of them those who had already seen service in the field, and were returning after furlough; others the young men and women who were going for the first time to distant stations in Alaska, China, Japan and the Philippines. Alaska was represented by the Rev. J. E. Huhn, of East Carolina, who goes to Juneau, and the Rev. Thomas Jenkins, of Southern Ohio, who is to have charge of Ketchikan. Those under appointment for China were the Rev. R. C. Wilson, of Vermont, who will be stationed at Wushih; the Rev. Fleming James, a son of the late Dr. James, of the Philadelphia Divinity-school, who will have charge of the foreign congregation at Shanghai; the Rev. John W. Nichols, eldest son of the Bishop of California, who will assist a missionary already in the field in opening a new station at Soochow; the Rev. A. R. Van Meter, of New Jersey, who goes to Hankow to work under Bishop Ingle; and Miss W. W. Eastham, of Virginia, who, after preliminary work as teacher in St. Mary's Hall, expects to be assigned to service

among Chinese women in the District of Shanghai. The Rev. Charles H. Evans and Mrs. Evans, Mrs. Gardiner, Miss Bull and Mrs. Correll have all seen several years' service in Japan. The new missionaries going to that field were the Rev. W. J. Cuthbert, of Milwaukee, who will work under Bishop Partridge in the District of Kyoto, and Miss L. H. Boyd, of Southern Virginia, who has been appointed by Bishop McKim for work among Japanese women. Those going to the Philippines were the Rev. Irving Spencer, of Connecticut, who will undertake pastoral work, and Miss Harriette B. Osgood, of Pittsburg, who expects to establish a missionary kindergarten in Manila.

The morning service, held in the chapel, included a celebration of the Holy Communion and an address, eminently practical and full of spiritual power, by the Rev. Laurence B. Ridgely, on furlough from Wuchang, China. The chapel was crowded, not a few people having evidently come in from the country to be present, among others Capt. Alfred T. Mahan, U. S. N., of the committee on China and Japan, the only member of the Board of Managers in attendance. Mr. Ridgely's address was based upon our Lord's words, "Behold, I send you forth." In the absence of Dr. Lloyd from the United States, the Rev. Joshua Kimber, Associate Secretary, was the celebrant. In the afternoon the missionaries met the secretaries for an informal conference upon the work to which they were going. Mr. Ridgely spoke of "The Missionary's Relation to the Mission," and Mr. Kimber, Mr. Roberts and Mr. Wood upon "The Missionary's Relation to the Home Church." Questions were asked and answered and many practical points were brought out by the leaders and by Mr. Evans, Mrs. Gardiner, Mrs. Correll, Mrs. Evans and Miss Emery. The public service in the evening at the Church of the Holy Apostles was a triumph, thanks to the careful plans and work of the rector and his parishioners. The large church was

crowded by a congregation representing several dioceses. The address by the Bishop of Long Island on the words, "He goeth before you into Galilee," and the brief, telling farewell messages of the missionaries made a deep impression and forced home the conviction that as American citizens the people of the United States are under bonds to share all that is best in their national life with less fortunate peoples and that as Christians and trustees of Anglo-Saxon Christianity, they are entrusted with the one solvent for all the world's problems and the one cure for all its ills. Mr. John W. Wood bade the missionaries good-by and God-speed in the name of the Board of Managers, the secretaries and the Church. After the service many in the congregation remained to meet the missionaries in the parish house and bid them a personal good-by.

*The Practical
Value of
the Conference*

THE whole day was useful and inspiring, not only to the missionaries, but to the secretaries and all who came into contact with the young men and women who have so unreservedly devoted themselves to the Church's work. Their spirit was contagious and was well expressed by Mr. Nichols, when he said that the missionaries asked no pity for themselves, but rather pitied those who had to stay at home. It has not been easy for these young people to carry out their plans of missionary service, for most of them have persistently refused urgent and tempting offers to stay in this country. Among the institutions represented by those going out for the first time are the Universities of Pennsylvania, Virginia and Nebraska, Bryn Mawr College, the General Theological Seminary, the Philadelphia Divinity-school, Nashotah, the Divinity-school of the Pacific, and the Philadelphia Deaconess Training School. It is to be hoped that in succeeding years it may be found practicable to arrange

for similar conferences. Their value to the secretaries, to the missionaries and the Church at large is full justification for them. They establish personal instead of merely formal and official relations between the missionaries and the missionary officials. They give Church people an opportunity of learning something of the spirit and characteristics of those who represent them abroad, and they help the missionaries to understand that in spite of much apparent indifference and many shortcomings the Church does desire to sustain and support the men and women on the picket line.

*St. Paul's School,
Lawrenceville,
and its
Contribution to
American
Citizenship*

ST. PAUL'S Normal and Industrial School for Negroes at Lawrenceville, Va., greatly needs additional gifts to meet current expenses and provide for necessary extension. From its foundation in 1888, with an investment of \$1,000, the school has moved steadily forward. To-day it may fairly be called the Church Tuskegee. It is not so large, either in equipment or membership, as the famous institution which Mr. Booker Washington so admirably directs, but the character and the quality of its work are the same. It deserves every cent of the support Church people have given it in the past. It has a right to ask their aid in the present and future. The School is threatened with serious damage by a clause in the new constitution of the State of Virginia, taxing industrial schools. St. Paul's students have earned much money for their own support and for school extension, because the School was able to take contracts for such industrial work as it could do for the people of Lawrenceville and vicinity. The new constitution seriously interferes with this course, and thereby greatly reduces income. It seems to be a short-sighted policy on the part of the State; for St. Paul's is one of the institutions which is doing most to de-

velop the Negro from a menace to national life into a useful, self-supporting, law-abiding, property-owning citizen. The Board of Managers regularly makes appropriations for St. Paul's through the Commission for Work among Colored People. Archdeacon Russell says the School needs \$11,000 quickly.

Business Men
and
Foreign Missions

IT may be said without qualification that the Christian men of affairs who have really investigated missions on the spot are candid and cordial in their commendation and constant in their support. Another striking evidence of this is furnished by Mr. John Wanamaker's observations on his return from a visit to India. Among other things he says:

While the British Government, from India's tax funds, assists India's schools, colleges and hospitals, I found the largest proportion of humanitarian religious work going on there traceable to the Christian religion.

By personal contact with the work and workers, I convinced myself that the work of missionaries, clergymen, teachers, doctors and Christian helpers was healthy, eminently practicable, and well administered.

In its business administration it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, climate and custom requiring different modes of living. No private business man, in my judgment, can administer from the United States properties and finances in India more effectively for less, as a rule, than the board is administering them at this time.

In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave Himself for us. As I looked at little churches, schools and hospitals, and inquired

the original cost of buildings and expense of administration, I felt a lump of regret in my heart, that I had not been wise enough to make these investments myself, and wished a hundred times I had known twenty-five years ago what I learned a half year ago.

Mr. Wanamaker was speaking particularly of the work carried on by one mission board (the Presbyterian) in one field, but what he says applies equally to all the larger societies, wherever they are at work. There is nothing missionaries welcome more eagerly than such searching investigation from practical men accustomed to the administration of large enterprises.

Porto Rico
and *Cuba*

THE Presiding Bishop has appointed the Bishop of Porto Rico to the oversight of the Missionary District of Cuba, and Bishop Van Buren has accepted. In spite of the urgent necessity for the Porto Rico equipment fund, outlined in our August number, Bishop Van Buren has agreed to give up his plans for work on behalf of Porto Rico in the United States during the autumn and sails early this month for Havana. He will spend six or eight weeks in Cuba and hopes to reach San Juan about November 1st. Gifts for the equipment fund now amount to \$3,500. The Bishop hopes that the remaining \$26,500 needed may be provided by November 1st, although he will be unable to present the need in person as he had hoped to do. In the meantime two clerical missionaries are needed for San Juan and Ponce. The former is vacant through Dr. Van Buren's appointment as Bishop, though the work of the parish has been efficiently maintained during the summer by the Rev. Allen K. Smith, of the St. Louis Cathedral, who volunteered to hold the post during the Bishop's absence in the North for his consecration. At Ponce the Rev. G. Sterling Gunn has decided to return to the United States and has accordingly resigned. Unless other clergy can be sent by October 1st, the

Mission will be without a single ordained representative of the Church. Bishop Van Buren asks for volunteers. Information can be secured by addressing the Corresponding Secretary, 281 Fourth Avenue, New York City.

Alaska News: **M**R. CHAPMAN is once more at Anvik, having reached the Mission on his return jour-

ney, June 17th. He found Mr. Hoare so seriously ill again, that he decided to send him immediately to the nearest surgeon at the St. Michael's military post, 500 miles down the Yukon. Here Mr. Hoare was expected to undergo a serious operation. Meantime, Mr. Chapman has been pushing the rebuilding of the girls' school, burned last March. The full \$5,000 needed have been given.

The friends of the Alaska Mission must now add the name of another station to the list of places with which they are familiar. August 4th the Rev. F. C. Taylor took charge of Valdez, on the south coast, about 500 miles west of Sitka. The first services here were held by Mr. Prevost, who stopped at Valdez for two months in the autumn of 1900 on his way to the States. He gathered a small congregation, and superintended the erection of a rough frame building in which services were held. After Mr. Prevost left, two laymen served the mission, but a few months ago they also "came out," and since then Valdez has been without services. The congregation, however, has held together and has made the church proof against an Alaska winter. Inside it is still nothing but a bare, rough, unpainted and unfurnished hall, twenty-five by thirty feet. Mr. Taylor asks for simple church furniture—altar, font, lectern, communion vessels, and hymnals. Another immediate need is a social hall or reading room. Valdez promises to be an important place as the outlet of an extensive mining country. Its present population of 900 will be greatly increased next winter, when the severe weather ends mining

operations and drives the miners from the surrounding country into town. As in all frontier towns, the saloons make the most of such conditions and offer all kinds of attractions to the unemployed men. The result can be imagined. Bishop Rowe desires, therefore, to erect on the church lot a simple building, to cost about \$1,500. It will serve as a social hall for the miners and a home for the clergyman. Such a place the Bishop says is an absolute necessity, if the Church is to do real constructive work. Services will, of course, be continued on Sundays, but something must be done during the week to helpfully occupy the time of men who, as things are at present, have no refuge but the saloon. Gifts of good, up-to-date books and magazines (in all cases by prepaid mail or freight) are needed, too, but the thing of immediate importance is the money to build the hall.

The Treasury Statement **A**S this number of THE SPIRIT OF MISSIONS goes to

press, the increase in the offerings from all sources is \$100,000. The Diocese of Pennsylvania has given the largest absolute amount; its gifts, exclusive of the Sunday-school offerings, specials and legacies, aggregating to the middle of August \$69,000, or \$10,000 more than its apportionment. Admirable as this record is, the people of Pennsylvania would be among the first to recognize that their large total of gifts may represent no greater self-denial for, or devotion to, the cause of missions than much smaller offerings from some of the smaller dioceses and missionary districts, which, like Southern Florida, as noted elsewhere in this issue, have also given the full amount of their respective apportionments. The total gifts from all sources for the first eleven months of the current fiscal year (that is to say, from September 1st, 1901, to July 31st, 1902,) are \$916,533.83. Of this amount, \$480,403.76, apply on the appropriations of the Board of Managers, while \$436,129.62 represent the "spe-

cials," legacies and miscellaneous items. The Treasurer's books will remain open until September 8th.

Ten Years' Church Growth in Southern Florida

COMPARISONS of missionary statistics from year to year do not always show the real extent of the Christian gains in any mission field. Recognizing this, Bishop Gray, who is about completing the first ten years of his episcopate in Southern Florida, records the advances made by the Church during that time. It has been a period of marked social and industrial changes, traceable chiefly to the great "freeze" of a few years ago. A number of places once flourishing are now almost prostrate commercially, and have greatly reduced populations. This has caused something of a halt in the increase in the number of communicants, and the people who remain are for the most part but poorly equipped to meet the financial requirements of even occasional services. Aid formerly given to the Church by Northern people, who owned property there, now rarely comes, as much of this property has passed into the hands of shrewd land speculators who have no concern for the progress of the Christian community. In some instances colonies of English Church people have been broken up, and the missions to which they were attached have of necessity been given up. Nevertheless, the ten years show real advance, material and spiritual. The number of communicants has increased more than fifty per cent., a larger ratio than in the Church at large. Forty new churches have been built. The twenty-four clergy caring for seventy-three parishes ten years ago have become thirty clergy in charge of eighty-five widely scattered parishes and missions, while the Bishop, in his annual visitations, goes to more than 100 places. Particularly marked has been the increase in the value of the church property. Ten years ago it was \$143,000. In 1902 it is \$311,000. In the meantime the offerings

of the communicants, for the reasons already indicated, have fallen off from \$25,800 to \$18,500 in 1902. In spite of all difficulties, the Church Home and Hospital at Orlando continues to do its philanthropic and religious work in caring for the bodies and the souls of many sick people stranded in the district. Good Church schools for girls and boys have been established at Orlando and Sanford. Pressing as have been the home needs, the Bishop, clergy and people have recognized the obligation of the Church's mission work and by dint of earnest effort have given the full amount of the district's apportionment—\$644.81.

*The Missionary Council:
Philadelphia,
October 21st-23d*

PLANS are working out admirably for the Missionary Council. There are many reasons for believing that the Philadelphia meeting will be one of the largest and best sessions ever held. The Philadelphia committee, indeed, is bent on making it *the* largest and *the* best. A slight change in the programme has become necessary. The mass meeting originally arranged for Tuesday evening, October 21st, will, instead, be held on the last evening of the Council, Thursday, October 23d. It was found that the Academy of Music could not be secured for the earlier date. The Philadelphia committee is preparing careful plans for this meeting and proposes to make it a memorable occasion, with the Academy filled to its capacity of nearly four thousand people. It will be distinctively, though not exclusively, a meeting for laymen. Mr. George C. Thomas will preside, and it is expected that addresses will be made by laymen of national reputation, not all of whom have as yet been selected. In other respects the programme stands substantially as printed in the August number of THE SPIRIT OF MISSIONS. Copies in leaflet form may be secured by addressing the Corresponding Secretary, 281 Fourth Avenue, New York City.

Wanted: Reinforcements for China

Eight Clergymen, Two Physicians, Five Women, and One Woman Physician Needed in the District of Shanghai

WE, the undersigned, workers in the Missionary District of Shanghai, have recently been assembled in conference. The idea which dominated the conference was that the Church must embrace its present opportunities, and go forward into the fields that are opening so fairly before it. To accomplish this, every person in the Mission is striving with all his might; and every step that has been taken forward has shown new and greater possibilities yet before us. In this conference, our work in the Province of Kiangsu has been carefully considered, and the situation canvassed thoroughly; and it has been resolved to send to the home Church, through the Board of Managers, a statement of our immediate needs, and to appeal for men and women to fill these needs.

I. It has been decided that work should be inaugurated at once in the following cities:

1. Soochow: capital of the Province of Kiangsu, a treaty-port, a literary centre, and having an enormous trade. Population over half a million.

2. Chinkiang: a treaty-port at the point where the Grand Canal crosses the Yang-tse River, and a city with splendid prospects.

3. Chang-Chow: also on the Grand Canal, with a population estimated at 400,000.

4. Soongkong: an important city south of Shanghai, which will be the key to all work in that section of the province.

And in addition, that the work already begun in the following cities may be reinforced so as to make it effective:

5. Wusih: on the Grand Canal, with large trade in silk and rice, and large

boat-building industry. Population about 200,000.

6. Zang-zok: population about 200,000, a busy and beautiful city.

Of these six cities, Soochow and Wusih have been provided with clergymen by the redistribution of men in the field and the placing of the two men already under appointment. For Wusih, however, a doctor is still wanted.

II. Our present appeal then is for eight clergymen, two doctors, six women-workers—one of them to be a doctor.

The men to be located as follows:

At Zang-zok, two clergymen, one doctor; at Chinkiang, two clergymen; at Chang-Chow, two clergymen; at Soongkong, two clergymen; at Wusih, one doctor.

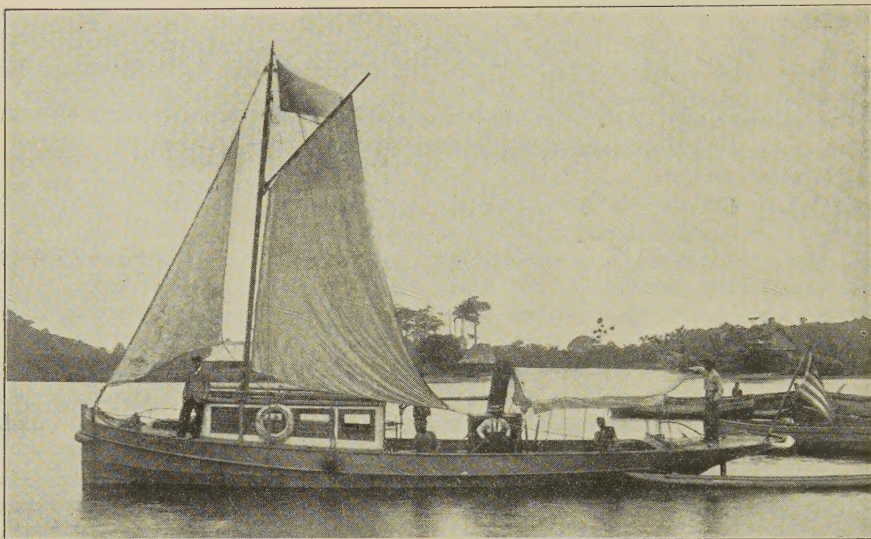
The location of the women workers to be as circumstances shall require. It is desired that these sixteen new missionaries be in China not later than the fall of next year, 1903. And it should be understood that this number represents the *minimum* that is needed.

The plan outlined above provides for the occupation of the principal cities in the southern part of the province, which are so situated as to be strategic points for mission work. There will still remain the occupation of Nanking, and of several large cities north of the Yang-tse River, which must be deferred until the accomplishment of the present plan.

(Signed)

S. L. DODSON,
L. CRUMMER,
F. L. HAWKS POTT,
S. N. POTT,
C. WARNOCK,
G. F. MOSHER,
F. S. MOSHER,
S. E. SMALLEY,
C. A. SMALLEY,
GILES B. PALMER,
C. F. McRAE,

C. S. F. LINCOLN,
J. H. GRAVES,
ELLIOT H. THOMSON,
ELIZABETH M. THOMSON,
H. W. BOONE,
A. E. BOONE,
J. LAMBERT REES,
F. M. REES,
ANNETTE B. RICHMOND,
JULIET N. STEVENS,
BENJAMIN L. ANCELL,
F. R. GRAVES, *Bishop*.



THE LAUNCH JOHN PAYNE ON THE SINOE RIVER
This is the boat in which a great deal of Bishop Ferguson's travelling is done

From Cape Mount to Cape Palmas

An Episcopal Visitation in the African Mission

BY THE RIGHT REVEREND SAMUEL DAVID FERGUSON, D.D., BISHOP OF CAPE PALMAS

SINCE my return from the General Convention I have visited and inspected all our mission stations from Cape Mount to Cape Palmas.

At Cape Mount I found that the new superintendent, the Rev. Mr. Matthews, had had two attacks of fever, but had regained health and was vigorously discharging the duties of his office. Miss A. P. Mahony had arrived during my absence and just in time to render valuable service in caring for the many pupils that are said to have been taken with small-pox; every one of them recovered. It was most providential that she was there at such a time with the ability and will to help, notwithstanding the sacrifice involved, for she had to be isolated from all the well people. Miss Woodruff has been transferred from this station to the Orphan Asylum and

Girls' School, at Cape Palmas, where she worked several years before coming here. Miss Mahony has taken her place as principal of the girls' department. Miss Grante, Miss Williams and Mr. Blanco, all Africans, are the only assistants at present. We need at least two other ladies and a good male teacher to help in the work of this important station. Will not some volunteer from the United States?

The other stations in this county (Montserrado) have all been visited. Passion Week and Easter-tide were well spent in Trinity parish, and I was glad to be able to assist the young rector. The services were well attended and real benefit was derived from them. Three adults were confirmed on Easter morning. The members of this parish are busily engaged trying to rebuild the church. They have nobly decided to

try to do this without appealing for foreign aid, and the building (a stone structure) is to be larger and far better architecturally than the old one. Over \$1,000 have already been raised in the parish. Nor have they made this an excuse for not contributing their quota of the Sunday-school Easter offering as well as the amount apportioned to them to be sent to the Treasurer in New York for the general missionary fund. The latter has already been paid up to within \$10 of the full amount.

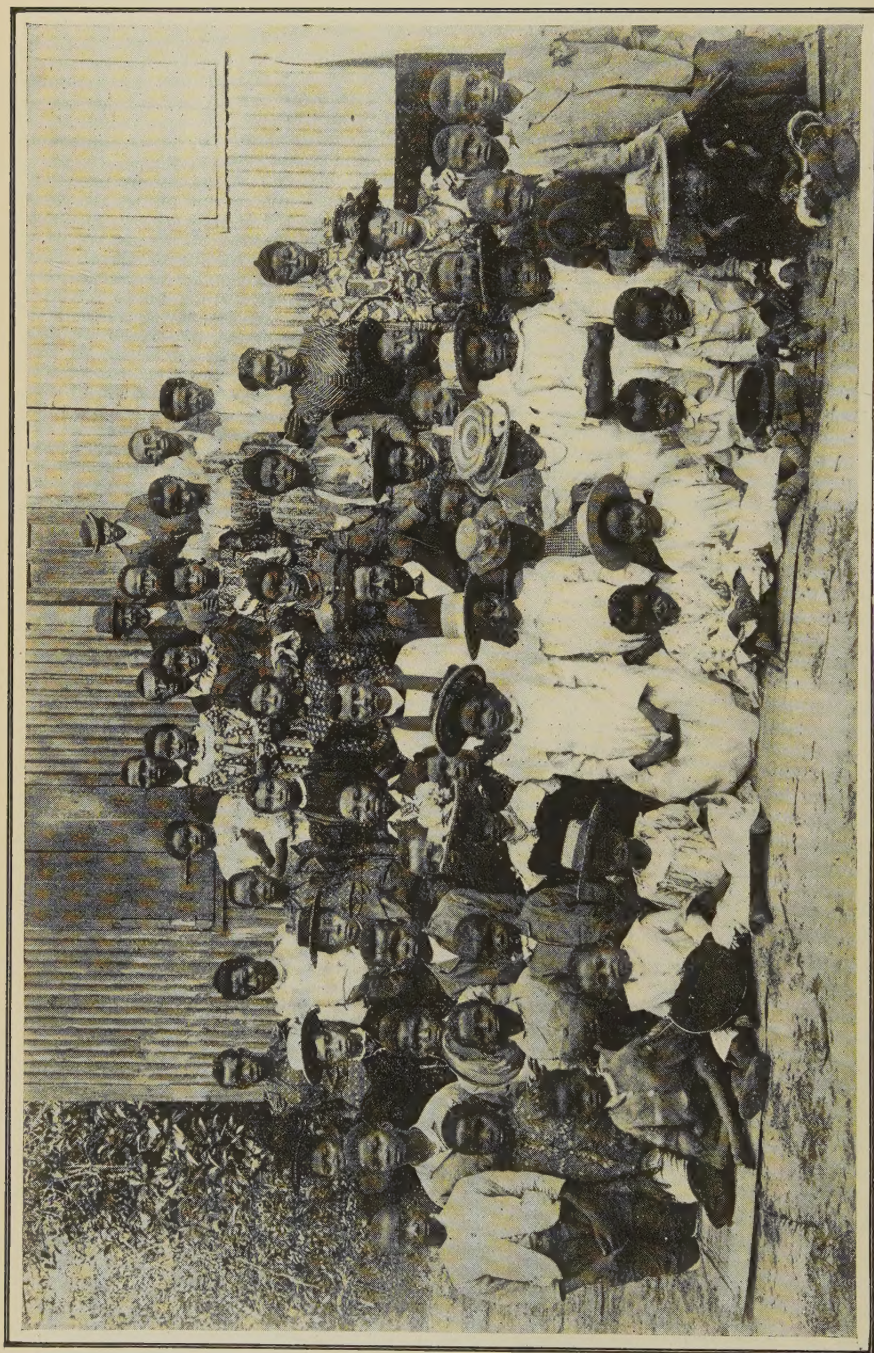
At St. Philip's church, Gardnerville, I baptized four lads and confirmed an aged woman. The work at Caldwell makes slow progress, but there is no cause for discouragement. This is the case also at Clay-Ashland, where we are still collecting material to build a church and will need, soon after the accomplishment of that object, a building for the boarding-school. Interesting services have been conducted by me at both of these places, as well as at St. Thomas's chapel, De Coursey's station.

There is still much to encourage us in connection with the work in Grand Bassa. April 20th an ordination service was held in St. Andrew's Church, Buchanan, when the Rev. J. S. Smith was advanced to the priesthood. He is in charge at Edina under the supervision of the Rev. R. C. Cooper. On the following day I laid the corner-stone of the new St. Luke's church in that town. It is estimated to cost \$1,650, of which \$1,000 is to be raised in the parish. When it is re-

membered that \$80 a year are being paid for the rented house in which service is now held and \$150 to keep up a school among the heathen, every cent of which is raised in the parish, it will be seen that our people are awakening to a sense of their duty in the direction of self-help. Nor only for the work at home; they are contributing to the general missionary fund of the Church. Nearly all our Sunday-schools now send Easter offerings to headquarters in New York, and our quota of the apportionment missionary fund for the present year (\$425) is being raised. So far I have not heard a murmur concerning it. The amount has been divided between each parish and station, and some of them have already paid up. At Bassa



THE FIRST CONVERT FROM HEATHENISM AT THE
NEW TOBACCONNEE STATION



THE SUNDAY SCHOOL, AT GREENVILLE, SINOE
The Rev. C. M. W. Cooper in the centre of group, the Superintendent of the School on the right, and Mr. Turner, the Catechist, on his left

the people gave \$10 more than their share.

My visit to our new station at Tobacconee in the Bassa district resulted in the baptism of nine of the pupils of the boarding-school and a woman from one of the heathen villages. There were other candidates from heathenism, but, on examining them, I found that they were not yet prepared for the sacrament. Two young men, for instance, would not renounce polygamy.

From Tobacconee I went to Sinoe in the *John Payne*, which brought us from Monrovia. Leaving early in the morning, we reached there at dusk the same day. The Rev. C. M. W. Cooper and his two lay assistants are keeping up the Church services, Sunday and day-schools in Greenville and preaching the Gospel to the heathen at Bluebarrer. Interesting services were held twice on the Sunday that I spent there, when I preached each time, confirmed two young women and celebrated the Holy Communion. I also visited and addressed the Sunday-school,

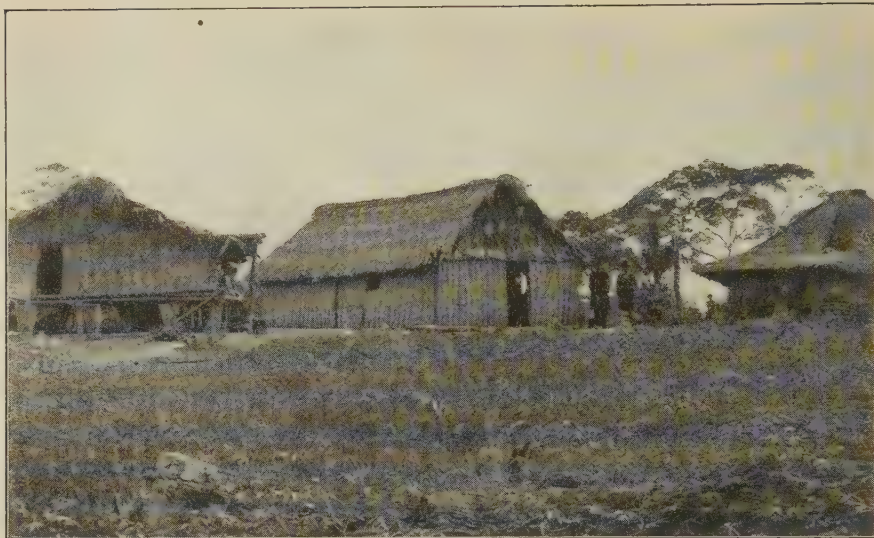
which is doing well under its faithful superintendent. The parish day-school was also examined, but not with as cheering results. At the time of my visit to Sinoe the tribe was at war with another some distance off, and most of the men had gone for a battle, which was expected that day. The faithful superintendent of this work is still urging the necessity of opening and maintaining a boarding-school. It would be the most effective means of bringing the people out of the gross darkness into the light of Christianity and civilization; but we have not the funds to do it. It would require about \$1,200 for building purposes and \$500 per annum to run the school.

Four weeks were spent in visiting the different stations in Maryland County. St. Mark's, Harper, was the first to receive attention. I preached to a full congregation on Sunday morning—the day after my arrival. In the afternoon I crossed over to St. James's, Hoffman Station, where the Sunday-school gave me a reception, and, with an address by



ST. PAUL'S CHURCH, GREENVILLE, SINOE

This is a wood and iron structure. The large trees in the foreground are coffee. Above the roof is seen a tall cocoanut tree, while at the left stands a nut palm which furnishes oil for export, as well as food for home use



NATIVE CHAPEL AT BLUEBARRER, SINOE

one of the teachers, presented \$10 toward the industrial school which I am so anxious to found. A second visit was made here four days later, when the Woman's Auxiliary of St. James's Church and the Sons and Daughters of the King gave a joint reception for me and, with addresses, presented \$8.64 additional for the same object. It was a surprise to me, and serves as a stimulus to greater efforts in that direction. Considering the source whence this contribution has come—converts from heathenism—it is doubly gratifying.

The next day I visited the Brierley Memorial Hall and, after inspecting the spacious building, spent a little time in the school-room with the many girls that were present and their teachers. Mr. J. J. Neal and his staff of ladies continue to render effective service in this institution, which has done great good, and whose work of training the daughters of Africa is indispensable to the success of the mission.

Epiphany Hall, Cuttington, the counterpart of the Brierley Hall, was next visited. The faculty and students (nearly a hundred of the latter being present)

gave me a hearty reception. Professor Gray made an address of welcome and presented the school to me. After examining the pupils, I spoke to them about their great privilege and gave notice of the appointment of Professor Gray as principal of the institution. The Rev. G. W. Gibson, Jr., has been appointed vice-principal and Professor of Theology. There are ten candidates and postulants for Holy Orders in the Hall. I was glad to find the farm in a good condition, showing that attention is given to manual labor. But we greatly need the facilities to teach other industrial branches, for we must ever fall short of complete success in our work of training the young until we have them.

The second Lord's Day was spent at Rocktown. Very interesting services were held in the new St. Paul's Church, which, though large, was crowded. There were many present from the heathen villages, including the king and chiefs. After I had finished the sermon, it was most gratifying to see forty-five persons coming forward for confirmation; nor were they all of the candidates

that were prepared to receive the rite. Fourteen others were confirmed at St. James's Church, Hoffman Station, a fortnight later, making fifty-nine in all, every one of whom has recently come from heathenism. A white missionary who lived at Rocktown many years ago said in one of his reports, "The Rock-

was held at Bolobo, when matters appertaining to the interest of the work were discussed. It was decided to resume efforts at Tubake, and I sent the Rev. Mr. Cummings, superintendent of the district, to introduce Mr. J. D. Wilson to the people as their catechist. Two men were then baptized as first-fruits from



KING BEN AND HIS BODY GUARD, WHO CAME TO TOBACCONNEE EXPRESSLY TO SEE THE BISHOP

town people are a rocky people." Would that he were present on this occasion to see that the Word of God is "like a hammer that breaketh the rock in pieces."

Returning from Rocktown, I immediately left Harper for the interior and spent four days in the Sodoke district. Services were held at two of the stations, where I preached, baptized three persons, confirmed sixteen, and celebrated the Holy Communion. A meeting of all the workers in that district

that station, and I hope an earnest of a great harvest that will be reaped there.

The third Sunday was well spent at Cavalla, where the Rev. J. F. Dunbar, the youngest of our priests (in age), but second to none in zeal and faithfulness, is doing a good work. Three services were held. The first, in the Church of the Epiphany in the morning, when I preached, confirmed seventeen persons (all but two recently from heathenism) and celebrated the Holy Communion. In

the afternoon, the Woman's Auxiliary and Sunday-school gave me a reception and presented addresses with \$35 toward the repairs of the church. The third service was held in open air in one of the heathen villages, where I preached and confirmed a sick man.

The stations up the Cavalla River were next visited. The catechist at Gidetabo presented a candidate for baptism and another for confirmation. A change was made in the work at Webo Bohlen station, by which more attention will be given to the heathen living in the capital (*Nitielu*), as well as those on the bank of the river. All the river stations, with that at Cavalla, will hereafter constitute the fifth sub-district of this county and have been placed under the superintendence of the Rev. Mr. Dunbar.

The Graway District, under the Rev. O. E. H. Shannon, was next visited. Services were conducted in Wolfe Memorial Chapel, when I preached and confirmed two. The boarding-schools at three places were examined with satisfactory results.

The last Sunday spent at this end of the jurisdiction was the busiest of all. Early in the morning, I accompanied the rector of St. James's to one of the heathen villages of the Cape Palmas tribe. A large congregation assembled in the open air, where I preached, and baptized eighteen persons—all directly from heathenism. It was a most interesting occasion. At 10:30 o'clock we again crossed the river and officiated in St. James's Church, Hoffman Station; when I preached, confirmed thirty-two (of whom fourteen were from Rocktown, as above stated) and celebrated the Holy Communion. The large congregation present was made up almost entirely of converts from heathenism or their descendants, there being a few visitors from Harper. At 3 o'clock P.M. I visited St. Mark's Church, where the vestry, the Sunday-school and two organizations of women in the parish gave me a reception.

The church was crowded. Addresses of welcome were delivered by persons chosen from each body and sums of money were given to me, aggregating \$40.04, to be used toward the building of a church at an interior station. There can be no better proof that our people have begun to realize their responsibility. In the evening, I rode out to Mount Vaughan chapel, and, at 7 o'clock, officiated there, having three priests with me in the chancel. I preached to a crowded congregation and confirmed fourteen persons. This makes a grand total of 128 persons confirmed during the visitation. It is cheering to note that nearly all of them are converts from heathenism. For this we thank God and take courage.

THE committee appointed by the last Council of the Diocese of Southern Virginia to aid the parishes in co-operating to give the full amount of the Southern Virginia apportionment (\$7,538.01) has been hard at work, and has met with some gratifying success. St. John's, Petersburg, Va., has more than met its apportionment, and in doing so has given to general missions over eight per cent. of the current expenses of the parish. One of the members of the committee arranged to hold missionary services in a number of vacant country parishes during his holiday. A drive of forty-eight miles enabled him to hold a week-day service last month in a parish which has had no rector for nine years, and which has made no gifts to missions. The service was held and there was an offering of \$4.

IN the missions of the Church Missionary Society an average of twenty-six adult converts and thirty children are baptized every day in the year. In the last year of the Society's work the adult baptisms numbered 4,067 in Uganda; 2,830 in India, 859 in China, and 485 in Japan.

One Man, Ten Counties

PIONEERING IN THE DISTRICT OF SALINA—
A PARISH LARGER THAN MASSACHUSETTS

BY THE REVEREND J. C. ANDERSON

LAST February Bishop Millspaugh asked me to see what could be done in the way of Church extension in the northwestern part of the State of Kansas. He generously entrusted to me ten counties, with a total area of 9,660 square miles. According to the census of 1900 the population of these counties was 67,289, but population, like everything else, grows rapidly out here, and that number has been considerably increased. I know from actual experience that there are in my parish five towns of 1,000 people or more; four towns of 500 or more, and twelve towns of 250 or more. These towns are strung along six lines of railroad. To reach each of them with one service a month means 1,200 miles of railroading and driving. So far, we have succeeded in holding services in fourteen of the twenty-one places, with congregations varying from four to 500. In the congregation of four all were communicants; in the congregation of 500 there were but twenty. In these towns the number of communicants ranges from four to thirty. Church people are scattered all over the western part of the State; but, having absolutely no clerical care, many of them are inevitably drifting away.

Goodland, on the C. R. I. & P. Railroad, in the extreme western part of the State, is a typical case. It was first visited by a Church clergyman twelve years ago, and occasional services have been held since, but never more frequently than once a month, until this spring, when we succeeded in arranging for two Sunday services a month. Naturally, no progress could be made under the old conditions. It was all that the few Church people could do to hold together. If they did start some new enterprise it was almost inevitably frustrated by the necessary absence or the constantly recurring changes of the clergy. Within the

last year things have begun to improve, and sixteen new communicants have been added, four of them by Confirmation. The mission now has ground and a little chapel. Colby is a town of about 700 people, only a few of them communicants. When I visited Oberlin last October for the first time, I found thirty communicants. In February I moved there and began regular services on the first and third Sundays in the month. A parish has been organized which now owns building lots for a church and a well-located rectory, all free of incumbrance. The women's guild, well backed by a number of men, is working enthusiastically for the advancement of the parish. Norton has only five communicants, but if it were possible to supply them with more frequent services the Church would soon grow there. At Hoxie there are twenty communicants, and at Logan and Kirwin a dozen each.

Bishop Millspaugh spent a week with us in the latter part of June. We made it a pretty "strenuous" week for him, too, for missionary work in this district still involves a good deal of hard travel. The first day he spent at Norton, giving the people the almost unknown privilege of receiving the Holy Communion from their Bishop. Sunday he was in Oberlin, and the town turned out to give him a hearty welcome, as was evidenced by the congregation of 250 at the evening service. Monday morning a twenty-mile drive put us a quarter of the way to Goodland, and a freight train carried us the remaining seventy-two miles. At the evening service the Bishop baptized two and confirmed five. The next day began at 3 A.M., with a 140 mile railroad journey toward Logan. Then came six miles by stage and sixteen more by rail before reaching the town, but a large congregation of eager people more than repaid any physical discomfort in going to them. The next day was an easy one, with

only a twenty-five mile rail journey to Kirwin, and a service in the evening. Beloit, in charge of a lay-reader, was visited the next day. Here convocation was meeting. The Bishop baptized fourteen and confirmed seven, and addresses were made upon the missionary work. Friday evening the Bishop left us for Topeka, while I resumed the round of my work by going back to Kirwin for a Sunday service, attended by 500 people. In the afternoon a twenty-six-mile drive took me on to Logan for an evening service. Monday morning I started for Oberlin and reached there at 4 A.M. Tuesday in the midst of a regular Kansas rain storm.

It requires no argument to prove that one man cannot *cover* a field such as this. He may indeed skip from one place to another, but a monthly service, and that on a week night, goes a very little way toward building up the Church. There is work in these ten counties for at least four men. The people are intelligent, and, in many cases, cultured. They are asking for an educated ministry and a reverent service. As they begin to know the Church they find in it what they want.

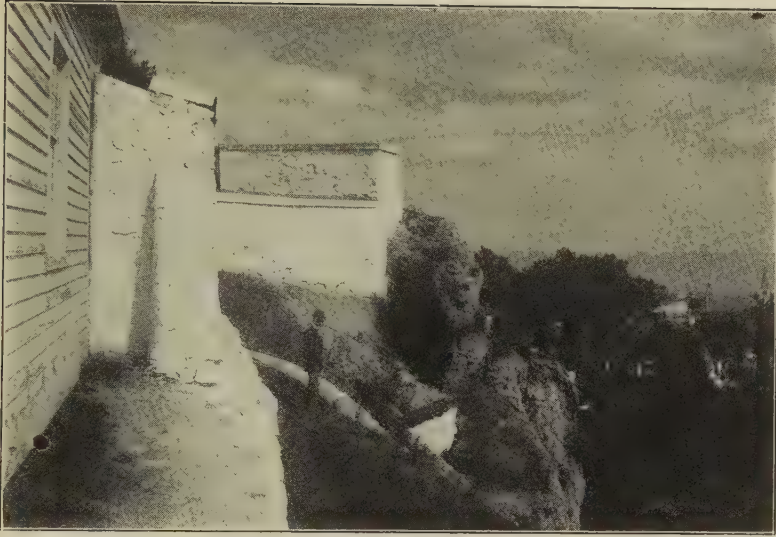
"Seeing is Believing"

"SINCE 'seeing is believing,' I wish our Church people in the East and elsewhere could see what is being done among the Navajo Indians. While it is still the day of small things, of mere beginnings, they would be convinced of the great importance of the work and of the Church's duty," writes the Rev. W. R. Seaborne, the chaplain of the Fort Defiance Mission Hospital, at Fort Defiance, Arizona. Mr. Seaborne recently drove across country from his home at Gallup, New Mexico, to Fort Defiance, Arizona, where he baptized thirteen Navajo Indians, who had been carefully prepared for the sacrament by Miss Thackara and her assistant. Five of these were men, and it was their

earnest request that they be made "members of Christ's flock." As Mr. Seaborne says, "It is difficult to describe the great improvement made in the physical, mental and moral condition of these young Indians, or to persuade one's self that it is only two or three years since they were in no way different from the rest of the tribe. One cannot but hope that their influence and example will be a power for good as well as a source of great comfort and encouragement to Miss Thackara and the friends of the Navajo Mission."

¶ ONE of the best friends THE SPIRIT OF MISSIONS has is a Georgia railroad man. In the last six months he has sent us more new subscribers than any other reader of the magazine, clerical or lay. He has only been taking the magazine himself for a short time, but he has endeavored to show his appreciation of it by talking about it among his friends and enlisting them as subscribers. Most of those whom he interests are like himself, railroad men. By tactfully bringing the magazine to their attention through handing them sample copies, or asking them to read some article in his own copy, and then patiently following up this advantage, he has rendered THE SPIRIT OF MISSIONS a service which, if it were duplicated by all our other subscribers would increase our subscription list tenfold. Who will follow his example? Sample copies of the magazine, or copies of the eight-page booklet describing it, will be supplied without cost to anyone willing to help us. Address the Editor, 281 Fourth Avenue, New York.

¶ AT Christ Church, Gardiner, Maine, a special service of intercession on behalf of Missions is held in connection with the early celebration of the Holy Communion on the third Sunday of each month. Might not this plan be more widely tried, or, if this is impracticable, might it not be possible to hold a similar service after Evening Prayer one Sunday a month?



THE OLD FORT AT MACKINAC ISLAND. TRINITY CHURCH IS
IN THE DISTANCE AT THE RIGHT

Church Extension in Northern Michigan

BY THE REVEREND W. H. BULKLEY

THE Lake Huron shore of the northern part of the diocese of Michigan corresponds to the forefinger and tips of the two middle fingers of a hand. Detroit, the see city, is about 275 miles distant. The diocese has 76 clergy and 16,000 communicants, one to every 81 inhabitants, but in Northern Michigan, with one-third of the extent of the diocese, there are only five clergy and 800 communicants. Of these 590 are in the two cities of Alpena and Cheboygan, leaving only 200 for all the rest of this territory, larger by more than 2,000 square miles than the whole diocese of Connecticut, with its 221 clergy, its 197 parishes and missions, and its 32,260 communicants.

Alpena is the largest city, with 12,000 inhabitants, and here we find Dean Hastings with his strong parish of 419 communicants, a good stone church and a rectory. Cheboygan comes next, with 7,000 inhabitants. In addition to the wooden church St. James's parish, with

172 communicants, has a fine rectory and a parish house, wherein are carried on the manifold activities of this vigorous parish. These are our only self-supporting parishes, though the old and important parish on Mackinac Island is not far from the point of self-support; it is crowded to the doors during the rush of tourists to enjoy our Northern summers. All other places, nineteen in number, where services are held more or less regularly by the general missionary, the Rev. W. S. Sayres, or by the few clergy, are only mission stations, only three of them with any church building of their own. "Borrowed churches," schoolhouses, fraternal halls, opera houses and private dwellings are made to supply the lack of churches. To visit them, as the dean is expected to do, in addition to the work of his large parish, means journeys of several hundred miles by rail, wagon and water. One of the missionaries, to reach his various stations, drives his horse 100 miles one week, and the next rides



"WHEN THE PINE WAS KING"

over 100 miles on the railway. All this means a great expenditure of money and time.

Northern Michigan is a great lumbering region. Even where the palmy days of the lumber traffic are now forever gone, very much of the business activity still depends upon the small by-products of those prosperous days when the pine was king and the hemlock and hard woods were looked on as encumbering the ground. Once the business was all lumber, and the country was held to be too cold for even the hardier grains and vegetables. At present the dean may hold service on Sunday in Alpena, where tanneries and cement factories, paper and

woollen mills, and many other industries are taking the place of the saw mill. The early part of the week will find him, perchance, after a rough ride, in a farming community; another day he is in a railway town, while the rest of the week may be spent in a purely lumbering region. At other times he is in lake-shore towns, where English is seldom heard, or where there is little life, save during the summer, when the pure cold air draws each year increasing thousands to find here rest, refreshment, and health.

Naturally people ask questions. "Has the Church accomplished anything under these adverse conditions?" "Can it



THE LOG HOUSE HOME OF THE DAUGHTER
OF AN ENGLISH CLERGYMAN AT
MULLETT LAKE

(666)



MULLETT LAKE SCHOOLHOUSE: A BACK-
WOODS CATHEDRAL

make any headway in the future?" And lastly that question which all Americans ask, "Will it pay?" The two strong and self-supporting parishes of Alpena and Cheboygan answer the first question. They were once as weak as any of the missions. Alpena only goes back to 1866 and Cheboygan to 1878. There are many living who can still recall the winter's ride of a faithful priest of the Church, with several officers of the garrison on Mackinac Island and their

We have to contend with decay in towns from the passing away of the lumber interests. Witness Wright's Lake, where good old Mr. Curtis, of Cheboygan, had the felicity of presenting a class of twenty-eight for confirmation, more than have ever been presented in the parish church at one time, and then, in a few weeks, all these had scattered, because they would not remain with the new owners of the mill, who did not propose to have any Church interfere with



FUTURE COMMUNICANTS OF THE CHURCH IN NORTHERN MICHIGAN

wives, over the frozen waters of the straits, to hold a service in the Cheboygan of the years ago, or how a noble bishop once visited the parish by the help of two fisher boys and their smack from Detour, and was able to find his way through a Lake Huron fog by means of the little compass which he wore as a vest charm. All the people are reached at least once a year, and many once or twice a month, while our branch of the Church is in the fullest confidence of the people.

The future is in the hands of God, and the prospects are in the main bright.

their work on seven days in the week. We now have more stations than ever before and but little indebtedness. Many of the people look to us as the stable communion of the land, the Church which regards all men with charity.

It will pay from every standpoint. Our industries are becoming almost as diversified as those of the State. Soon there will be many more people here, and where people live, there must our Church be found. Now is the time for her to strike her roots deep down in the soil of human life.

One drawback of the work here is that it is lacking in glamor. It is all so commonplace that many of the clergy do not care to come here, or coming they are disappointed by the lack of support or the abundance of hardships. A former Bishop of Texas used to say: "If I only had Hare's Indians or Tuttle's Mormons, I could get all the men and money I needed." We have a few Indians, but there is no peculiar charm connected with them. There are Mormons, too—too many of them; but the only way to reach these misguided souls is for our people to live better lives and show them a more excellent way. We can do it; we have done it. One such witness once said: "I have always seen the ladies of your Church caring for the poor, visiting the sick and afflicted, and teaching the children, and I knew that where such good fruit grew, the tree must be a good one."

To travel all day over hard roads, when the winds blow cold from the icy waters of Lake Superior, or the snow and rain insert themselves inside your coat collar, while the hail and sleet bite and sting your face, until it is almost unbearable; to spend days in an unpainted, bleak-looking town, visiting from house to house in the heat and cold, in the shine or rain and snow; to open the church, to sweep and dust it, to fill and light the lamps, and in the frosts of winter to build the fires, and then to hold service, and do all the minister's and choir's and people's part—all these things are so commonplace, that unless one has a deeper motive than the desire for the sensational, he will soon tire of them and go back to the East or to more settled communities.



THE year's report of the Tokyo branch of the Woman's Auxiliary, mentions \$120 given for the work in Formosa, where the Nippon Sei Kokwai supports a priest.

A New Missionary at Yankton

THE vacancy in the Yankton Mission caused by the death last March of the Rev. Joseph W. Cook has recently been filled by the appointment of the Rev. John Flockhart. In company with Bishop Hare, Mr. Flockhart arrived in the Yankton country July 21st, and on the evening of that day, at the Chapel of the Holy Name, at one of the largest encampments of the agency, he was introduced to a portion of his new flock. All about the church were pitched the seventy tents belonging to the Indian Christians who had come greater or less distances from the surrounding districts to be present at the service. The chapel was entirely inadequate to accommodate all who wished to attend, and the service was held in the open air. Addresses were made by the Bishop and Mr. Flockhart, and by some of the native clergymen and laymen. The next morning Mr. George Red Owl, having given good proof of his fitness to be a Christian leader, was ordained deacon. The conduct of the people at this service, their evident appreciation of its meaning, their hearty participation in the singing, and their reverent attitude during the Holy Communion, were eloquent tributes to the work carried on among them for many years by Bishop Hare and his helpers. The service of installation was repeated Tuesday evening at the Church of the Holy Fellowship, also a part of the Yankton Mission, and Wednesday morning, after the celebration of the Holy Communion, one of the Indian laymen was admitted to the office of catechist. The Yankton Mission comprises three churches—the Church of the Holy Fellowship is at the agency; St. Philip's Church at White Swan is twenty miles to the west; and the Church of the Holy Name is fifteen miles to the east. The work done in these three congregations is a fair sample of the character of the entire Indian field. There is abundant evidence of the moral and spiritual changes wrought in the lives of the people through the Church's teaching.



THE COMPOUND AT NGANKING FROM THE REAR

From left to right the buildings are: St. James's Hospital, the missionary residence, the chapel and guest room

The First Episcopal Visitation in the District of Hankow

BY THE RIGHT REVEREND JAMES ADDISON INGLE

OF course it is not meant that this was the first time that a bishop had visited the various stations along the Yang-tse. That has been done for several decades. But it was the first opportunity that the first Bishop of the newly set-apart District of Hankow has had to inspect the field over which the Church had given him supervision, and, as it was interesting to him, he writes down his experiences in the hope that it may interest those who sent him to this work and support him in it.

I left Hankow on the evening of Easter Monday in a foreign steamer and reached Nganking about dusk on Tuesday. As Nganking is not a treaty port, only Chinese steamers have landings there. All other boats simply slacken

speed as they come opposite the city, and dump the passengers who wish to land, together with their baggage, into a large rowboat, which has brought out those who wish to embark.

It is an exciting scene, especially when the current runs swiftly. The clumsy craft, often laden to the full with passengers, creeps slowly out from the bank, trying to gain a position slightly above the steamer, so that the current will sweep it down alongside. Four or five men tug frantically at long oars, shouting with each stroke. Will they come near enough to catch the rope thrown them? If they fail, they will be swept a long way down stream and there will be a long delay, for they cannot row that heavy boat up stream in such a current. Everyone is agog with excite-

664 First Episcopal Visitation in the District of Hankow

ment. The steamer passengers crowd to the side to watch the attempt. At last the rowers think they are near enough. They cease rowing, ship their oars and let the boat drift until the rope comes whirling through the air. Someone seizes it and passes it around the post in the bow of the boat, letting it slip slowly through his hands so as to ease the shock of the sudden stop, and at length the boat swings round with a crash against the steamer's side. Now pandemonium reigns. Everybody is yelling, the boatmen are throwing the baggage from the boat into the hold of the steamer. In they go, baskets beneath, heavy trunks on top. Who cares, so long as the boat is unloaded? Before this process is finished, a corresponding one begins from the steamer. Passengers and baggage for the shore are tumbled in just as the others were tumbled out. The rope is cast off, the oars resumed and, as

the twentieth century steamer sweeps grandly on her way, this ark of primitive man bears us slowly to the shore.

But not to an inhospitable shore. The whole of the Nganking staff has come out with the boat to receive me, and as we draw near the bank we see a number of the Christians awaiting us with torches, lanterns, and a big sedan chair, in which I am carried, amidst the popping and spluttering of many fire-crackers, to the Mission Compound. As I enter the gate another thousand is set off, and by the time I am seated in the guest room the din from the tens of thousands that are exploding in the narrow alley is so



THE FRONT ENTRANCE TO THE NGANKING COMPOUND
The tall building on the right is the hospital

deafening that we can scarcely hear the shouts of our nearest neighbors. It is a right royal welcome.

As soon as I am in the guest room, all the male Christians and catechumens advance, one by one, to pay their respects and after them the school-boys, each making his graceful little bow with uplifted hands and then giving way to the next. It is very simple but very effective, and one often admires and envies the natural grace with which it is carried out.

Thus auspiciously began the visitation. The next three days were spent here, discussing the work with the Rev. Mr. Lindstrom and Dr. Woodward. I found the condition of affairs very encouraging. We have an excellent piece of land, and the buildings have been judiciously erected. St. James's Hospital is the only hospital in this part of the Province of Nganwhui and has a unique opportunity of doing good. Its fame has already gone abroad, with the result that Dr. Woodward, who is ably seconded by Mr. Yang, the assistant, and two students, has all he can do. The fees received from patients maintain a gratifying average and lead him to hope that, before many years, he will be able, from his savings, to purchase the adjoining property, and thus extend his work still further. This



THE NGANKING STAFF

Dr. Woodward

Mr. Lindstrom

Mr. Lee

station needs another doctor, who, in the present circumstances, must be unmarried. It is pitiful economy to put one doctor in the midst of a great city, with unlimited opportunities to do good, and then leave him to wear himself out for lack of assistance.

The foreign residence, in the middle of the lot (No. 3), will need, before long, to be replaced by a building better adapted to the requirements of the workers. I have granted \$1,000 of my share of the United Offering for the purchase of additional land for this purpose, and the sale is nearly completed. The older building can then be used for a school.

The best part of the compound has been graded and is reserved as the site of the church, which we will some day need. The evangelistic work, which has been carried on by the Rev. Messrs. Lindstrom and Huang Min Kao, has outgrown the dimensions of the little chapel, and it will be necessary to tear down a wall which separates the chapel and schoolroom and thus throw the two into one larger room.

I was very favorably impressed with the Christians I met here. They seemed earnest, self-respecting men and fairly well-off. It was pleasant, too, to see that, though there has been no regular woman worker, the attendance of women

666 First Episcopal Visitation in the District of Hankow

was quite good. A very interesting work has also been opened at T'ai Hu, some distance inland, where large numbers of persons are under instruction. It was very evident that the work of all departments was being carried on with the utmost attention to details, and that wise use had been made of the limited means at the disposal of the workers. Here, as everywhere, the cry was for trained native workers, which, with our

Mr. Lund met me. Before going to his house, which is some distance below the city, we went up to the rented building which is used as a chapel and school. Here we saw the Rev. Mr. Li, the Chinese priest. The building is a very unattractive one,* hardly suitable for either use, much less both. But, in spite of the cramped quarters, faithful work has told, and quite a congregation has been gathered. The chapel is too



REFUGEES FROM THE YANG-TSE FLOODS OF THE SUMMER OF 1901

limited force, we cannot supply fast enough, I confirmed two men at Nganking. On April 3d we had the pleasure of welcoming to Nganking the Rev. Edmund J. Lee, whom we have so long been expecting. His coming renders inappropriate the name of the street on which the mission property is situated: "The Lane of the Two Gentlemen."

Late in the evening of April 4th, I started for Wuhu, arriving shortly after breakfast the next morning. The Rev.

small and at times it is necessary to exclude the school, so as to allow room for adults. On Sunday, April 6th, we had a crowded service, and I confirmed six.

The boarding-school, which Mr. Lund has conducted for several years, is a very interesting one. He has about twenty-five boys, and has had to refuse numerous applicants for lack of room. There is no other place in or around Wuhu where instruction in English and

*See July SPIRIT OF MISSIONS, page 492.



A BIT OF NANLING ARCHITECTURE. THE MISSION CHAPEL IS IN THE DISTANCE BEHIND THE TOWER

simple science can be had. Yet Wuhu boasts a number of wealthy men who wish their boys educated and are willing to pay for it. As a result they have encouraged Mr. Lund, not merely with words, but with gifts. A piece of land has been given him for the school, and he has been promised liberal assistance, if he will get a teacher to devote his whole time to it. It is likely that a large part of the cost of a new building will be subscribed, if we can supply a man to give himself wholly to this work. This man we must have before very long.

It is very difficult for Mr. Lund to manage and teach in this school in addition to his other duties, and I was strongly inclined to close it in order to set him and Mr. Li free for other work. But they pleaded so strongly for it that, when I heard of its effect on the character of some of the boys, and of the influence they had exerted on their families, I changed my mind, and promised to try to secure a Chinese teacher to keep it open until a foreigner could be secured.

Mr. Lund has done good work for the mission in his purchase of land. We not only have room near his house for another building, when it is needed, but we own a fine lot, in a good position and well walled in, which is waiting for buildings to be placed on it. We wish to put up here a chapel, a residence for the Chinese priest and a small building to be the beginning of the larger boarding-school for boys, which we expect some day to have in Wuhu. The opportunity for school work in Wuhu is similar to that for hospital work in Nganking and we cannot afford to let it pass unimproved.

On Monday, April 7th, we started for the out-stations, Nanling and Fantsang. Mr. Li had gone ahead with two boats to meet us at Sz Huei, a place twelve miles distant by land. With him was a Mr. Ts'en, a heathen friend, who, in consideration of his free ride to Nanling, was to take a photograph of us there and show the Christians his magic lantern pictures. We walked most of the way, and reached the two boats about six



NANLING CHURCH MEMBERS AND CATECHUMENS. BISHOP INGLE IN THE CENTRE, MR. LUND AT THE RIGHT

"The guardians of the Temple of Confucius were willing that we should have our picture taken, with the Christians, in the large court of their temple."

o'clock in the afternoon. We went aboard and, travelling all night, reached Nanling about eleven o'clock in the morning. We found the usual gathering of the Christians to meet us, with a sedan chair for me and a pony for Mr. Lund, and the procession wound its way through the streets, crowded with beggars, refugees from the floods of last summer, to the rented building which serves as a chapel.

There was the usual mustering of people, anxious to make their bow to the visitor, and fond parents paraded their children before our eyes. Among them was Hsiao Yu (Little Fish), so named, his father explained, because he was meant for the waters of Holy Baptism and could not live without them. Another small boy, with a silver cross of native workmanship suspended on his breast, attracted my attention. His name was P'an Kuei. I examined the cross and found on it four Chinese words, meaning: "P'an Kuei trusts in this," not, of course, in the cross itself, but the Gospel it symbolizes. This was evidently meant to be a Christian adaptation of a very common heathen custom. We frequently see children, especially boys, with a silver chain about the neck, the ends of which are united by a silver lock, called "The Hundred Family Lock." This is supposed to be made with the money contributed by a hundred families among the friends of the parents, and, as representing their sympathy and good wishes, to be potent in keeping the child from harm. But P'an Kuei wishes it known that he trusts for safety to the Cross of Christ.

We had service here in the afternoon and I confirmed five. Afterwards we were told that the guardians of the Temple of Confucius, who are very friendly with our people, were willing that we should have our picture taken, with the Christians, in the large court of their temple. Thither we repaired and were received with the greatest civility. Tea and refreshments were served and, when the picture was finished, we were shown through the temple. It is a fine, stately

building, capable of being made into quite a good church, but neglected and dirty, the courts overgrown with weeds. We saw the tablet to the memory of the Sage, and those that commemorate the different grades of his disciples.

A day's journey by boat from Nanling brought us to Fantsang, a walled city of desolate appearance. The crowd that came to meet us by the bank of the stream, firing guns and crackers, led a Chinese pony and a donkey. I was invited to mount the former. As I was wearing a long black rain-coat, with full cape, and had an umbrella in my hand, my appearance, as I sailed into position on the animal's back, probably suggested to his affrighted vision a flying dragon. At all events he began a series of frantic leaps and plunges, which soon ended in his slipping in the soft mud and falling on his side. I fell on one side, out of harm's way, and, in spite of the repeated assurances of our hosts, that the animal was perfectly docile, decided that walking was much better for my health, and entered the city on foot, the docile beast being led behind us.

The usual fusillade of fire-crackers greeted our arrival at the chapel and served to draw all the neighbors from their work to see the strangers. The crowd thronged the entry and glued their eyes to every crack in the wooden partition which separated them from us. At last, when all the Christians had arrived, we had service, and afterwards we sat in the chapel and discussed with them matters of general interest. About fifty men were present and a few women, and all seemed very poor. Nanling is much more prosperous, and the people there more hopeful. In both places the catechists, Messrs. Tsang and Lo, seem to be doing faithful work.

In spite of urgent invitations to stop and pay them a little visit, we were obliged to begin the return trip to Wuhu the same day. Quite a crowd accompanied us to our boats. We started off, but they would not return to their homes until they had shown us all the honor in their power. So as our boats

670 First Episcopal Visitation in the District of Hankow

were pushed down the little stream, about ten yards wide, they kept abreast of us on the bank for a mile or more. Then, when they could no longer follow, they took leave of us with deep ceremonious bows and watched us out of sight before they turned.

I had planned to leave Wuhu on Friday, April 11th, and to be at St. Paul's, Hankow, for Sunday, but the steamer was thirty-six hours late. So I stopped at Kiukiang on Sunday afternoon to see the Rev. Mr. Hu and his work, which has been carried on for less than a year. It began as the result of an invitation from the foreign community to give them a monthly service. They offered to pay the expenses of a clergyman to and from their port, and to entertain him while there. It was not long before the opportunity to open work among the Chinese showed itself, and Deacon Hu was sent to live in Kiukiang. Both branches of the work have been very encouraging. The foreigners have responded most heartily to the interest shown in them, while, in the Chinese

city, a hopeful band of enquirers has been gathered and a number of catechumens received.

I reached the chapel a little before the time for afternoon service and found quite a crowd gathered. Everything was neat and clean, but, when we came to hold Evening Prayer, I found the building far too small. So Mr. Hu has been commissioned to find a larger house. The congregation was composed of men of evident respectability, and I was surprised to see how many women Mrs. Hu had been able to get hold of. We hope great things of our Kiukiang work when we find better quarters.

After service I returned to the river, where I was fortunate enough to find a steamer about to leave for Hankow. I reached home the next day about noon, having been away just two weeks. And so ended my first visitation to the down-river stations, during which I had travelled about nine hundred miles and confirmed thirteen persons.

NOTE.—The Bishop's account of his visit to the stations west of Hankow will be given in the October number.



FANTSANG CHRISTIANS

"They kept abreast of us on the bank for a mile or more. When they could no longer follow they watched us out of sight before they turned"



THE VESTRY OF ST. JOHN'S CHURCH, KANAZAWA. THE REV. MR. CHAPMAN
IN CENTRE

Social Life in Kanazawa

BY THE REVEREND J. ARMISTEAD WELBOURN

ONE of the most necessary duties of a missionary is to receive company, and as there have been occasions when visitors have come for three or four hours together with no intermission, it is often no inconsiderable task to entertain them. Sometimes it is the catechist to consult about the work and sometimes the members of the church come to pay their respects, but the large majority are students of the Middle and Higher Schools who attend our evening classes. No doubt most of them come at first to practice their English and to see what a foreigner's house looks like, but many soon learn to look upon us as friends and may even write to us when they leave for the University or elsewhere.

Though we hear tales about Japanese students' lawless conduct, yet those who come to us behave in a most gentlemanly manner, and fine, straightforward faces

some of them have, as nice fellows as one would care to meet. Their unkempt appearance at times might not at first strike one very favorably, but a disregard of outward looks is a tradition bred into Japanese youths, and one soon ceases to notice particularly that their clothes would seem queer in America. Friendliness is the basis of any good one may do these young men. They are not afraid to ask us questions about religion and we have Bible-classes for them, give them books to read both in Japanese and English, and try to influence them toward Christianity as opportunity offers.

But to return to our visitors: The house in which I lived with Mr. Chapman during my residence in Kanazawa is a Japanese one with the regular soft-padded floors covered with matting and only adapted to foreign use by putting in glass screens instead of the paper ones,



A BIT OF KANAZAWA PARK

which for the most part form the outside wall as well as the windows. Though chairs and tables are unusual and there are too many pictures according to Japanese taste, yet people do not feel altogether strange. One or two women have declined to go into the drawing-room, however, but sat on the floor at the door and gazed around; and everyone wants to take an humble seat in the nearest chair and away from the *tokonoma*, the alcove which in Japanese houses is the place of honor. The students sit on the edge of their chairs, twist their bare feet underneath, and when they have finished their foreign tea almost invariably put the cup on the floor.

Mr. Chapman and I, in return, with the catechist, go to see the Christians and any other friends we may have. As we slide back the little lattice gate to the vestibule, the bell on it tinkles and we call out "Good-day" or "I beg your pardon," and then the wooden door of the house is opened and there appears the bowing head of the maid or perhaps the mistress. The former always announces

our names before asking us in and then we add our shoes to the collection already outside and go to the drawing-room. This in Japanese houses is often bedroom and dining-room as well, the comforts which form the bed being stowed away in the day-time and the meals brought in on little stands.

Not until we are fairly settled on the floor, each on his own little mat, are the formal "How d'ye do's" said, and then we all solemnly touch our foreheads to the floor. The old-time Japanese can prolong this greeting to seven or eight bows, each thanking the other for numerous favors conferred and calling one'sself rude on various past occasions; but most men of the present day and foreigners find one or two bows sufficient. When this is over conversation begins, in which the foreigner joins to the extent of his ability in Japanese.

The people are most hospitable and it would be extremely rude not to offer tea to the guests. The mistress pours this from a tiny teapot into equally tiny cups with no handles, and the sugarless, light

yellow liquid is a very refreshing drink. With this there are usually small, round cakes of bean paste made into various shapes, as the chestnut, chrysanthemum, mushroom, etc., and very delicious to eat. A Japanese visit is not short, often an hour or more, and at its close the catechist may read a little from the Bible and offer a short prayer. It is by this means that we get to know people and cultivate the acquaintance of those who are not now Christians but who may be, and indeed frequently are, favorably disposed to Christianity.

Though the Christians keep up some association with their unbelieving acquaintances, yet they naturally tend to form their closer friendships with their fellow-Christians, and strangers who come to the city are received into the little Christian community. As the people thus depend upon each other the more the tie between them can be strengthened the better. Before and after service there is always a little conversation in the hall or Japanese room downstairs, where everyone has a cup of tea.

A larger social gathering is the *shimbokukwai* held every spring and fall. These have usually been at a tea-house with a pretty garden, and we all have a mid-day dinner together. One very suc-

cessful one was in the house where Miss Suthon had her woman's work. The partitions were all taken down and the whole floor became one big apartment quite spacious enough for our company. The people came about one in the afternoon, when there was a hymn and some prayers and the catechist read what St. Paul says about love in First Corinthians. Soon after this the refreshments were brought out. This was *zushi*, in which a little fish, vegetable and egg is mixed with rice and made into various shapes, some rolled up in fish skins and some colored red. A small plate of these little rolls takes the place of ice-cream and cake at a Western party.

When this is over the fun begins and the games continue until about six o'clock. The Japanese are great at games and under the leadership of a few of the students they keep it up for hours, and the laughing is so hearty that one is forced to join in even though he may not know what he is laughing at.

One game is called *Kaminari*, the thunder-god. A person goes outside and knocks on the door; and while he is doing this the others sit around in a circle and a small tray or something of the kind is passed quickly from hand to hand. When the knocking ceases and the



THE KANAZAWA CHURCH AT A SHIMBOKUKWAI, OR SOCIAL GATHERING



THE CONGREGATION OF ST. JOHN'S CHURCH, KANAZAWA

Kaminari enters, whoever has the waiter must do their *gei*, that is, their "piece," and then himself or herself become the thunder-god.

A favorite amusement which is often repeated is to have some one put on his *haori* or over-garment hind part before and have the satin lining of his cap show to represent a Korean. He talks gibberish with dramatic gestures while another boy translates into Japanese the impressions this visitor has gotten of the country. In addition to these and like games, the people divide up and play *krokinole*, or *go*, the Japanese chess; Mr. Chapman takes a picture of the group in the garden, and those who wish gather the pomegranates which grow there.

Another kind of meeting of which the Japanese are very fond is a *sobetsukwai*. This is a farewell meeting for any one leaving the place, and as the Japanese seem to think nothing of moving it is of fairly frequent occurrence. It is a rather more solemn affair than the other; there are hymns and prayers, of course, and an address to the person who is about to go, while we all sit in Japanese fashion in long rows along three sides of the room. These people seem never more dignified than when they are sitting thus in accordance with their native custom, kimono drawn tightly over the knees without a wrinkle and the hands folded in the lap or, among the men, resting on their hips. After the religious part there is conversation and the tea and cakes which are as invariable as the hymns and prayers, and when the guests leave they one by one make their bows to the person to whom the *sobetsukwai* is given. Almost an after-part of this meeting is the actual departure, for it is the universal custom to see people off at the station. If the person be of any consequence, say an army officer off for China, the affair assumes the proportions of a great function, when the ladies wear their best silk dresses and the place is full of military men with gay uniforms and decorations galore.

There are still other occasions of quite a different kind when the Christians come together. The only death in the three years' life of this church occurred not long ago. It was that of a young fellow who had a rapid case of consumption. His parents were not Christians, but they were very willing to have a Christian burial and there were none of the usual heathen customs at the funeral, no stands of gay flowers, and the body was in a long coffin of unpainted wood instead of being in a sedan chair arrangement, in a sitting posture. As the catechist said that it is usual for the friends to comfort people at such times and for the Buddhist priest to offer prayers, we must take the place of this as well as we could. So the night before the funeral some few of us went to the house. There we sat in the little low room in the dim lamplight beside the coffin of the dead boy, his head lying among chrysanthemums, while the catechist prayed and told those parents the true meaning of death and the Christian's hope, trusting that God would bring it home to their hearts.

¶
RECENTLY a meeting of over 200 leaders in the work of enlisting the young Christians of the country in the missionary enterprise was held in New York. It discussed a wide range of practical topics. The report of its proceedings has just been published in a suggestive book of 172 pages. It is a unique report, for it contains only one or two long addresses. Most of the space is given to the report of a conversational conference. It is like reading the testimony of people who were being examined to ascertain what they knew about certain plans and methods of work for interesting young people. It is a book that everyone who is helping, or wants to help young people to work more intelligently for missions, ought to have. The cost is twenty cents. Address the Corresponding Secretary, 281 Fourth Avenue, New York, asking for a copy of "Young People and Missions."

Will Europe Remould Asia?

BY THE REVEREND C. A. R. JANVIER

For fifteen years Missionary of the Presbyterian Church in India

M R. MEREDITH TOWNSEND has taken advantage of the high tide of general interest in the "Far Eastern Question" to launch in book form a collection of studies on Asiatic problems—studies which first appeared at different periods during the past thirty years in the pages of the *Contemporary Review*, the *National Review* and the *Spectator*. Written as they are, from the view-point of an Anglo-Indian, India naturally bulks large in them, having exclusive place in nine out of the thirty papers, and the prominent place in thirteen more. But the book is rightly named *Asia and Europe**, not only because the studies do take in far more than India, but also because what England is to India that Europe is, or wishes to become, to all Asia; and no man who desires to grapple with the intricacies of the Asiatic situation and measurably to master its mysteries can afford to leave unread these "studies presenting the conclusions formed by the author in a long life devoted to the subject of the relations between Asia and Europe"—as the subtitle puts it. For Mr. Townsend is a close observer. Reluctant—a trifle too reluctant, perhaps—to accept other men's conclusions, and anxious to reach the true inwardness of things, he has studied men and measures for himself, and then has attempted, with help from history's teachings, to make fair and broad deductions. One is compelled to doubt sometimes the accuracy or the sufficient wideness of his observations, and more often the necessity of his conclusions;

but as to his insight into Oriental character and as to the light he throws on many phases of the Eastern problem, there can be no question.

The book in its general form labors under two disadvantages, which might without great difficulty have been avoided. Though, as the preface says, it "is not, like many such reprints, a bundle of disconnected thoughts," yet there are frequent repetitions, not only of pet phrases and ideas, but of general lines of argument. As a trifling illustration of the former, take the not very striking quotation, found at least twice (pp. 65 and 128), which formulates the alleged Asiatic notion of Englishmen as "unaccountable and uncomfortable works of God"; or the frequent recurrence of the idea that the doctrine of transmigration of the soul, though admittedly without a shadow of proof behind it, commends itself to the Hindu, because it offers satisfactory solution of the mystery of the inequalities of human life. Much of the paper on "The Influence of Europe on Asia" is anticipated in the introductory one, and itself anticipates the one entitled, "Will England retain India?" and the paper on "The Standard of Comfort in India" is to a considerable extent a repetition of the one on "Indian Abstemiousness."

The other and far more serious disadvantage is the omission, seemingly deliberate, of all dates—the only exception being the paper, "English and Asiatic Feeling Contrasted," which is referred to the year 1874. This omission is often misleading. One begins, for instance, to read the article on "The Mental Seclusion of India," and finding an allusion to the "new census of India," nat-

* *Asia and Europe*. By Meredith Townsend. G. P. Putnam's Sons, New York. \$2.50.

urally infers that he has struck something very recent; but a calculation based on a reference made to the lapse of time since the battles of Plassey and Assaye shows that the contribution was written twenty-one years ago and that the "new" census was that of 1881! Some, at least, of his statements Mr. Townsend should have carefully dated in simple justice to himself, for in these rapidly moving times they begin to have a faint odor of mustiness. For instance, on p. 77 he puts the number of foreign missionaries in India at 700, whereas the total had as long ago as 1889 passed 3,000—which, even after allowing that he must have been speaking of male missionaries only, is a not inconsiderable discrepancy!

But to return to the general contents of the book: to do it full justice, whether in praise or in criticism, would require a volume almost as large as itself; in a brief article like this only a few hints can be given.

"The Great Arabian" is a masterly and appreciative *resumé* of Sir William Muir's *Life of Mahommed*: it is in itself a valuable addition to any library. "The Asiatic Notion of Justice" displays in a marked degree Mr. Townsend's grasp of the radical differences between European and Asiatic thought; yet it is strange that he has not more carefully considered the question how far these differences may be due to religious rather than to racial divergences. "The Core of Hinduism" is a suggestive paper, and the late Swami Vivekananda might profitably have devoted himself to weighing its closing questions. "Why Turkey Lives" is interesting and convincing, but clearly contradicts the somewhat astounding statement in the introductory paper (p. 7), that Turkey "to this hour retains the glorious provinces which it oppresses, only because, by the consent of all who have observed him, the Turk is the best individual fighter in the world."

"Indian Abstemiousness" seems to ex-

aggerate what surely needed no exaggeration. Can Mr. Townsend have forgotten the omnipresent "*hugga*," with its story of tobacco universal? And what of "*pan supari*"—the lip-crimsoning betel nut and leaf? It is questionable whether he is not mistaken, too, about the small amount of opium used; and he certainly has missed it, so far at least as North India is concerned, when he says (p. 229), "nor do they ever purchase needles or thread, which, indeed, it is contrary to a semi-religious etiquette to use." It is no uncommon thing to see both men and women using the needle, and the clothing of the poor is often adorned with patches, which certainly were not pasted on! "A Typical Asiatic," with its not very discriminating portraiture of Duleep Singh, is hardly up to the mark. Few will be found who will endorse the statement (p. 289) that "The will of an Asiatic, once fairly roused, closes on its purpose with a grip to which nothing in the mind of a European will compare"; still fewer who would select Duleep Singh as an illustration of any such purposefulness.

The great question, however, which the author sets himself to answer is, Will Europe ever control, or even radically and permanently influence, the Asiatic continent? His answer is an emphatic negative. He reasons from history, urging that as the three previous European invasions—under the Greeks, the Romans, and the Crusaders respectively—ultimately failed, so must this; he strengthens his position by setting forth the small impression thus far made; he reasons above all from the deep-seated antipathy which he believes to exist between the European and the Asiatic. This last is the leading thought of the book. "Something radical, something unalterable and indestructible, divides the Asiatic from the European" (p. 50). "They are fenced off from each other by an invisible, impalpable, but impassable wall, as rigid and as inexplicable as that which divides the friendly spaniel from

the acquiescent cat" (p. 150). "I often think that the feeling of the Celtic Irishman towards the Englishman, which appears to be unchangeable, is the nearest analogue to that of the Asiatic for the European. He regards him, if an oppressor, as a formidable brute to be resisted with any instrument at hand; if a just man, as a disagreeable, slow-witted, uncomfortable outsider, who has no right to interfere with him, and who ought to be driven to a distance as speedily and finally as possible" (p. 32).

The question, "Will England retain India?" while frequently touched upon in the treatment of the larger subject, is given a paper to itself—one of the most interesting in the book. The paper ends with the words, "Asia, which survived the Greek, and the Roman, and the Crusader, will survive also the Teuton and the Slav" (p. 119).

While admitting the force of the array of facts and arguments Mr. Townsend marshalls, one need not be wholly at a loss for a reply. The argument from historical analogy is weak, simply because the present movement is wholly without a parallel, especially so far as concerns England and India. It is the first time that a Christian, civilized nation has introduced side by side a just government, religious liberty and widespread education. The men, the methods, the motives are different: why must the outcome be the same?

Then again the impression thus far made is far greater than Mr. Townsend thinks. *England has made her mark* on the heterogeneous mass she has had to deal with. The advantages of just and liberal government are recognized by leaders and the better class of the common people alike. It is unfair to say that "after nearly a century of clement government there are not ten thousand natives in India who, unpaid and uncoerced, would die in defence of British sovereignty." Soldiers usually are "paid"; but where was the "coercion" even so long ago as 1857 in the case of

the brave and loyal Gurkhas and Sikhs? What, again, of the native Christians, who have now passed the two and a half million mark? Surely Mr. Townsend does not question that they, if only from the instinct of self-preservation, would be wholly loyal? But entirely apart from this, we unhesitatingly challenge the accuracy of the statement (p. 26): "Beneath the small film of white men who make up the 'Indian Empire' boils or sleeps away a sea of dark men, incurably hostile, who await with patience the day when the ice shall break and the ocean regain its power of restless movement under its own laws." If this be a correct view of the situation, why has the past year witnessed no smallest attempt to break up the "thin film," to expel "the outsider"? Absolutely everything has been favorable to such an effort. The Boer war has not only occupied British attention and energy, and drawn off 8,000 of India's British garrison, but it has brought into various parts of India Boer prisoners, who might have become effective leaders of a revolt; a change of rulers has taken place in Afghanistan, and unruly border tribes have had to be dealt with; and the general populace has been disturbed and in places exasperated by plague measures and by famine privations: why has there been no suggestion of an attempt to throw off the British yoke? Simply because the majority of the native rulers and of the intelligent classes are actively, and the majority of the masses are passively, loyal to His Majesty's Government.

Yet once more, race antipathy there undoubtedly is, but that it is either so deep or so unchangeable as Mr. Townsend's pessimism claims, is by no means demonstrated, still less that it is essentially a *continental* feeling. He himself gives an admirable illustration of the way continental lines are crossed, Asiatics preferring Europeans to other Asiatics, when he says (p. 312), "The Bengalees undoubtedly prefer (*i.e.*, as rulers) Englishmen to Sikhs, and the

Peguans prefer them to Burmese." The attitude of Japan to-day, culminating in the Anglo-Japanese alliance, is really a sufficient answer to so exaggerated a view of continental antipathies. Then, too, Mr. Townsend to the contrary notwithstanding, Christianity is affecting the problem. Just in proportion as it is sincerely accepted it must of necessity modify race prejudices. In India, for instance, far beyond the limit of its nearly three million adherents, it is beginning to affect public thought, and always in the direction of mutual forbearance and genuine loyalty. One of the last products, for instance, of the able pen of Maulvi Safdar Ali was a powerful appeal, addressed especially to his former co-religionists, and published as a cheap tract, urging mutual tolerance and true loyalty.

This suggests, in conclusion, a remark or two on what is in many respects the most interesting, and in some respects the least fair of Mr. Townsend's papers, "Islam and Christianity in India." He is thoroughly reverent in his attitude toward Christianity, and more than friendly in his references to missionaries. "They lead excellent and hard-working lives, are implicitly trusted by the whole community, European and native, and rarely resign until warned by severe illness that the period of their usefulness is overpast. . . . Many of them become men of singular learning; many more show themselves administrators of high merit; and all display on occasion that reserve of energy and devotion which, more than any other thing, marks that the heart of a service is sound. . . . Those who depreciate or deride them do not know the facts" (p. 75 ff.). And yet the author's pessimism, with his strangely inadequate knowledge of the progress already made, leads him to the reluctant conclusion that "India, unless all is changed by the intervention of some new force, must in no long period of time, as time is counted in Asia, become a Mahomedan country" (p. 62).

The length this article has already

reached absolutely forbids a full reply to Mr. Townsend's position; a suggestion or two must suffice. The claim that the acceptance of Islam, so far as it has been accepted, has been based mainly on *conviction*, is supported by most unsatisfactory reasoning (p. 45), and is contradicted not only by popular tradition, but by such facts as that stated by Mr. Townsend himself in another paper (p. 182), that 70,000 of Tippoo's Hindu "converts" were "made Mussulmans by force in a single day"! And the rest of the reasoning on which his pessimistic prognosis is based is about equally conclusive. For instance, on pp. 48 and 49 the way for the conquest of Islam over the Hindu is represented as being prepared by the eschatology of the former; whereas in the introductory paper practically the same doctrine as to the future life is, from the Asiatic's standpoint, thus denounced (p. 35): "Eternal consciousness! That to the majority of Asiatics is not a promise, but a threat. The wish to be rid of consciousness, either by annihilation or by absorption in the Divine, is the strongest impulse they can feel." When Mr. Townsend tries to find corroborative evidence for his view, he fails, curiously enough, to appeal to comparative census returns (those of last year, by the way, would give some startling results); nor indeed are any accurate statistics as to either Islam or Christianity anywhere given. On the contrary, seriously inaccurate statements have been allowed to creep in. Nothing can in this day excuse the remark, "The conversion of a Mahomedan is the missionary's despair" (p. 14), or, "None who profess that faith ever quit it." There are hundreds of Mahomedan converts all over India to-day. The writer has himself had constant personal dealings with a dozen of them. What intelligent man in the Central Provinces does not know of Safdar Ali, or in the Punjab of Dr. Imad ud Din, or Abdullah Athim? Scores of other men of good standing could at once be named.

On the other hand, the difficulties presented as practically insurmountable obstacles in the way of the spread of Christianity, while worthy of careful study, will not daunt any one who believes in its truth. The "creed difficulty" resolves itself into the question whether the truth must fail simply because unacceptable; nor is there any sufficient evidence that the Christ ideal is, as alleged, unacceptable to the Hindu. The "social disruption difficulty" is a real one, but in spite of Mr. Townsend's laborious argument to the contrary, it seems to apply with almost as much force against Islam as against Christianity. The "imperfect method difficulty" is divided into two parts, the second of which is thus stated, "Christian proselytism fails in India because it strives to make of its converts English middle-class men." Mr. Townsend is surely mistaken. He has generalized from observation of exceptional cases. There is no greater desire on the part of the vast majority of missionaries, next to the desire for the saving of their souls, than that their converts should remain thoroughly Indian in everything that is not morally wrong. Imitation of the ruling race is an almost irresistible impulse, and in spite of the missionaries it affects many of the converts. In the matter of the reproduction of home ecclesiastical differences, missionaries have been sinners, but there is every sign of a better day in this regard.

The other part of Mr. Townsend's third difficulty is undeniable: no man who at all knows the situation in India will question the correctness of his contention that the missionaries are far too few. But, thank God, this difficulty is not irremediable! And if Mr. Townsend's book helps in any sense to arouse the Church to an adequate sense of the magnitude of the task presented in India, and of the utter inadequacy of her present efforts, he will have done much toward securing the failure of his own predictions.

Letters to the Editor

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

The Voiceless Ministry

To the Editor of THE SPIRIT OF MISSIONS:

IN your July number, I noted with much interest your reference to the work of the Rev. Austin W. Mann.

Having enjoyed the pleasure of his acquaintance for twelve or fifteen years, I would like to be permitted to emphasize in your columns your remark: "There is probably no mission work which involves more physical sacrifice on behalf of the missionary, or less expense to the Church than this work of Mr. Mann's." Probably not one in a hundred of your readers, or of those who know Mr. Mann and his work by name, appreciate how heavily he is handicapped by physical infirmities and how severely his work taxes his strength.

While the railroads traversing his territory have treated him well in the matter of transportation, the great majority of his journeys (and he is travelling constantly) are at night, which he spends in a day car—a combination that would be trying to the average healthy layman, and is undoubtedly more so to a man who has already spent almost thirty years in educational and religious work.

Mr. Mann entered my office only last week, and in our paper conversation wrote: "I was up all last night on a car seat and have to pass to-night in the same manner. My field is so great, I must travel in this fashion to save time and expense." Add to this the fact that he has had a vacation only twice in twenty-seven years, and you can appreciate the extent of his faithful and hard-working service.

I think I am right in believing that

the contributions to the support of the "Voiceless Ministry" have fallen off in recent years, and, owing to the inability of "the voiceless" to speak for themselves, it seems to me especially necessary that our Church papers should vigorously push their cause.

I hope that the offerings on the Twelfth Sunday after Trinity will be commensurate to the needs and worthy of the cause to which Mr. Mann has devoted his life.

W. R. STIRLING.

Chicago, July 28th.

Young People and Missions

To the Editor of THE SPIRIT OF MISSIONS:

THOSE readers of THE SPIRIT OF MISSIONS who are interested in the Conference on Young People and Missions, held at Silver Bay, Lake George, July 16th to 25th, and who were unable to be present may wish to hear something of its scope and results. It was the first of its kind, and the outcome of a Conference held last December in New York City.

The generation which is growing up must do great things if it fulfils the missionary opportunities of the new century, and to prepare it for this work is a pressing responsibility of the Christian Church.

The committee (of which Mr. John W. Wood is a member) which organized the Lake George Conference, and those who attended it, feel that it is the starting point of a great movement, not a new separate "undenominational" enterprise, but a movement of activities within the several branches of the Christian Church and under their mission boards. It was the calling together of the forces which are already working to plant and foster in the hearts of young people devotion to missions and the reinforcing of those forces.

Just as definite study of the condition and need of the mission field has been a great factor in the work of the Student

Volunteer Movement and of the Church Students' Missionary Association, so means for bringing this definite knowledge before the body of Christian youth to whom we must look to stand behind the volunteers who are ready to go forth was the chief theme of the conference.

The spirit of the gathering was fine. The days were opened with prayer and Bible study; and throughout the Conference the greatest emphasis was laid upon the necessity of seeking guidance in all our missionary work directly from the Bible.

The second hour of the morning was devoted to discussions presided over by experts, on the missionary organization of young people. The centre of organization is the mission board. Some of the denominational boards, having a young people's department, place it in charge of a sub-committee of the board, and provide it with sufficient and suitable supervision and literature. The officers in charge of this work guide and help the various diocesan, junior and Sunday-school missionary workers, encourage missionary departments in all organizations to which young people belong, and organize and encourage mission study classes, providing suitable material for their work, and gathering up the experience of their leaders as a guide in subsequent work.

The method of the young people's secretary of the Methodist Episcopal Board (under whom is a force of forty assistants), is of great interest. He is in correspondence with the leaders of mission study classes throughout the country. To each leader he sends leaflets with weekly bulletins with exact directions. Report cards are sent to leaders for reports of each session, and answers to any questions which come in with these reports are immediately sent in a personal letter. Letters from missionaries in the field are also sent out to the classes.*

* A monograph entitled *The Mission Study Classes*, by T. H. P. Saller, Ph.D., is excellent, and may be had from the Foreign Missions Library, 156 Fifth Avenue, New York.

Further, the young people's department arranges conferences of workers, provides missionary literature for children, and superintends the student campaign work. This student campaign is a most fruitful means for rousing the youth of a church, and sometimes the whole parish as well. Those who are enlisted for missionary campaigns are the members of missionary associations in colleges and seminaries, and such other young people as will devote part of their summer holiday to this work. The campaigners reach the Sunday-school and junior missionary societies, and rouse in the young people of the parish, whether through already established organizations or not, interest in missions. Missionary libraries are placed, subscriptions to periodicals secured, mission study classes started, definite prayer and systematic giving encouraged, and, best of all, hours of conference are spent with the two or three upon whom the burden of this work falls, and they are put into touch, if they be new recruits, with diocesan and central authorities. A most important result of this work is its influence on the campaigners themselves. Many are led to give their lives to missions, and many who stay at home become "missionary pastors" and workers.

Other subjects taken up at the conference were "Missions and the Sunday-school," "Well Tested Methods for Steady Giving," and "Parochial Missionary Organization." Continual prayer, definite prayer for missions and for missionaries and for all our work as we do it, was, of course, emphasized as our first duty, our greatest help and our truest method.

Mission study classes, which were intensely interesting, closed the mornings of the conference, and, after the afternoons devoted to recreation, the evenings were spent in model missionary meetings, inspirational meetings, and group meetings of the several denominations for discussing particular plans and needs.

Next summer, besides the Lake George Conference, there is to be another in the West and one in the South. All diocesan Sunday-school and Junior Auxiliary officer and others who are devoted to missionary work among young people, would be greatly blessed by the inspiration and practical help of the conference.

Further particulars of the conference, and of the movement as a whole, may be had by addressing the Young People's Missionary Movement, 287 Fourth Avenue, New York.

Boston, Mass. ETHEL M. CHENEY.

Announcements

Concerning the Missionaries Alaska

THE REV. JOHN W. CHAPMAN and family, who sailed from Seattle on June 3d, arrived at Anvik on the 17th of that month.

THE REV. F. C. TAYLOR has been transferred by the Bishop from Sitka to Valdes, and requests that his mail may be addressed to him there.

THE REV. CHRISTIAN A. ROTH sailed from Francisco July 25th, and arrived at Juneau on August 4th.

THE REV. JOHN E. HUHN left Wilmington, N. C., on July 25th and Washington, D. C., on the 31st. He sailed from Seattle August 8th and arrived at Juneau on the 12th.

THE REV. CHARLES E. RICE left Nashotah, Wis., August 14th, expecting to sail from Seattle for Circle City.

THE REV. THOMAS JENKINS and wife, of Wyoming, O., after a visit in the East, left Boston August 13th, expecting to sail from Seattle, *en route* to Ketchikan.

MR. GEORGE W. CHILSON, of Detroit, who was appointed as the Bishop's companion and helper, left Detroit on the 15th of August, expecting to make a direct trip to Sitka to join Bishop Rowe.

MISS ELIZABETH M. DEANE, on leave of absence, left Circle City July 26th and Seattle on the 29th. She arrived at New York on August 4th.

MISS CLARA M. CARTER, Deaconess, and Miss Florence G. Langdon arrived safely at Skaguay on July 23d and entered upon duty immediately in the Bishop Rowe Hospital. Miss Bertha W. Sabine and Mrs. Florinda B. Evans joined the Bishop there, and were proceeding with him to Anvik.

MISS LIZZIE J. WOODS, who sailed from Seattle June 13th, arrived at Circle City on the 23d of that month.

MR. A. R. HOARE and Miss Margaret E. Leighton were married by the Rev. John W. Chapman in Christ Church, Anvik, on July 2d. They left by boat the next morning for St. Michael; both of them requiring medical attention. The Post-Surgeon there insisted upon change of climate, but no further information has been received.

MISS SABINE and Mrs. Evans reached Anvik on August 7th.

Honolulu

THE RIGHT REV. DR. HENRY B. RESTARICK and family sailed from San Francisco by the steamer *Peru* on August 1st for Honolulu.

The Philippines

August 6th; and, together with Miss Elizabeth Graves, the Bishop's daughter, who left her uncle's home at Geneva, N. Y., August 1st, sailed on the same steamer.

Tokyo

WORD has been received from the Bishop that the Rev. Henry S. Jefferys and the Rev. Barnabas T. Sakai, who sailed from San Francisco on June 6th, arrived at Yokohama on June 24th.

THE REV. AND MRS. CHARLES H. EVANS, after usual leave of absence from the Mission, returning to Japan sailed from Boston by the steamer *Merion* on August 20th; proposing to sail from London on the Japanese Steam Navigation Company's steamer *Kawachi Maru* direct for Japan on the 10th of October.

MRS. J. MCD. GARDINER and two children, with Miss Salome Woodman, daughter of the Rev. E. R. Woodman, of Tokyo, left New York August 21st, expecting to sail from San Francisco by the steamer *Gaelic* on September 3d for Yokohama.

MISS LULA H. BOYD, of Boynton, Va., left Staunton August 6th, and sailed from Vancouver for Yokohama by the steamer *Empress of Japan* on the 18th.

Kyoto

THE REV. WILLIAM J. CUTHBERT left his home at Jersey City on August 1st, and after visits in Wisconsin sailed from San Francisco for Kobe by the steamer *America Maru* August 16th.

MISS LEILA BULL, returning after regular leave of absence in this country, left Lebanon Springs, N. Y., August 11th, and sailed by the steamer *Empress of Japan* from Vancouver for Kobe on August 18th.

MISS SALLY PERRY PECK, returning after leave of absence under physician's advice, left her home at Northampton, Mass., August 7th, and after a visit in Portland, Ore., sailed for Kobe by the same steamer.

The Sanctuary of Missions

Litany

JESU, though enthroned on high,
Still for our infirmity
Touched with human sympathy,
Hear us, Holy Jesu.
Jesu, able to bestow
On Thy struggling Church below
More than we can ask or know,
Hear us, Holy Jesu.
Jesu, God's Incarnate Son,
By Thy work for sinners done,
By the gifts for sinners won,
Hear us, Holy Jesu.

Thanksgivings

For the request of the Shanghai Mission for reinforcements. Page 649.

For the continued gain in gifts for Missions. Page 647.

That a successor has been found to continue the work of the Rev. Joseph W. Cook among the Yankton Indians. Page 662.

Intercessions

For the Church in Africa and particularly for the missions in the heathen districts of Liberia. Page 650.

For the Bishop of Hankow and his helpers, that they may wisely lead the Church in the new district. Page 663.

That the man and women needed in Shanghai may volunteer, and that the Board may be provided with the means to send them to their work. Page 643.

For the Indian women under Miss Stockdell's care at Lemhi, Idaho. Page 685.

That the missionaries needed for Porto Rico may offer, and that the equipment fund may be provided. Page 646.

For the Japanese Christians at Kanazawa and for all their non-Christian friends and neighbors. Page 671.

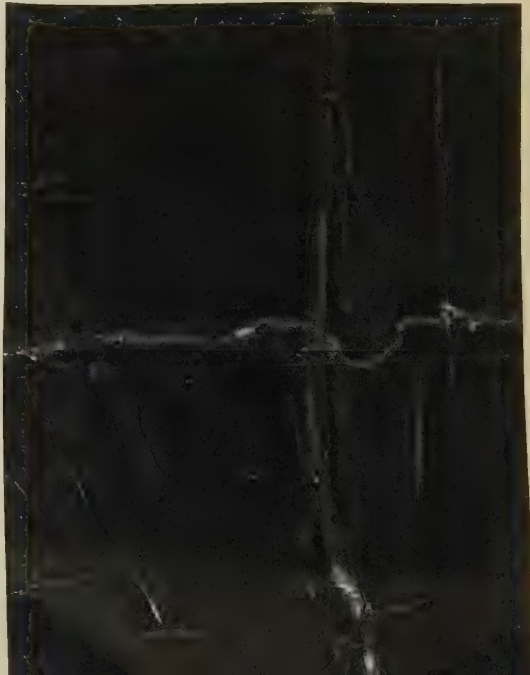
(684)

For Volunteers for Shanghai and Porto Rico

O GOD, Who knowest the hearts of all men, raise up, we pray Thee, many missionaries of Thy Gospel, and send them forth in Thy strength to declare Thy truth among all nations, [especially ———] through Jesus Christ, our Lord. *Amen.*

For the Guidance of Missionaries

O ALMIGHTY God, Lord of the Harvest of Souls, we pray Thee to guide and bless all those who have gone forth to preach the Gospel of Salvation in distant lands [especially]. Pour out Thy Holy Spirit upon them, to strengthen their weakness, to comfort them in their trials, to direct them in all their endeavors, and open the hearts of the heathen to receive Thy message delivered by them. Give unto them the spirit of power, and of love, and of a sound mind, that in all their work they may set forth Thy glory, and set forward the salvation of souls, that so the heathen may become Thine inheritance, and the utmost parts of the earth Thy possession, through Jesus Christ our Lord. *Amen.*



THE WOMAN'S AUXILIARY

To the Board of Missions



BEGINNING WORK ON THE MISSION HOUSE, OCTOBER, 1901

Miss Stockdell holds the shovel; the other two women are teachers in the government school

Ingahpomby's Boy and Other Notes from Lemhi

How Miss Stockdell Lives and Works Among the Indians of the District of Boisé

IN the January number the readers of THE SPIRIT OF MISSIONS made acquaintance with the beginning of our mission work among the Lemhi Indians in Boisé District; in the July number we read that the Bishop of Boisé had used \$564 out of the United Offering to make a part payment on the mission and dwelling-house where Miss Stockdell has her home. Since making her first report, through a little self-denial on her own part, she has provided herself with a horse—"a good *cayuse* pony." An old pupil in Virginia sent a saddle,

and she got a bridle at the Agency, so now she can go about over the reserve, making friends among the Indians who do not often come there. "The Indians are pleased that I ride what they call 'Injun-horse,' and many a cordial salute is flung out to us as Dusty-Boy and I go galloping along the roads."

For the Indians who visit her Miss Stockdell greatly wants a "big, clear globe." "Of all things I want this most!" she says. "Indians are clear-headed, intelligent and practical. I talk to them about people and places all

about, and a globe would be for them a whole education and a source of endless delight."

"Judy's baby was here two days ago. They call him *'Ingahpomby's boy,'* as she did. Down in my heart I am thinking how I best can get the true and right idea of Baptism into the father's and foster-mother's heads, and also into my white neighbors'. When I do, I shall ask Dr. Collins to baptize Judy's children. A new little daughter, older than the others, turned up a while ago, her father bringing her over from Ross Fork, three hundred miles, where she was during her mother's illness. She is the living, breathing image of Judy, so pretty and bright and full of intelligence. When she first came in she was so wild she shrank away from my touch, but when she left, she had been calling me *Ingahpomby*, and listening and looking at everything, and chattering away to me quite chummily. These three motherless bairns are taking root deep in my heart and sprouting hopes. They are going to be leaven to leaven the whole lump, please God."

The carpenter moved out of the Mission House on March 26th, and Miss Stockdell moved in. She gives a glimpse of the new house and its furnishings.

"The dining-room has the piano, bookshelves and a china cupboard I had the carpenter make, my own little black

walnut extension table, and enough pictures to relieve the bareness of wall, but no rugs or chairs yet. The house has no shades, and I am obliged to pin burlaps and denim strips at the bedroom windows, and to roll them up every morning."

It was a year ago in August, 1901, that lumber for the building was ordered. This building was designed for both dwelling-place for the workers and assembling-place for the Indians and whites, there being no church within thirty miles. Miss Stockdell's latest letter says: "The wish of the Bishop to cover costs with \$500 could not avail at this great distance from the place of buying, with no alternative as to price to be paid for lumber and materials, and for the freighting of the same over the sixty miles of mountain road. So he had to go on in faith, building, and at the same time, writing and speaking

in behalf of this new point opened up in his huge and needy diocese. His appeal met with some response, and later appeals have brought money enough to pay all the cost, except the \$600 still owing, and now due. Unfinished work on the house has been kindly promised by a neighboring ranchman, and the Agency carpenter, working in his scant resting time after five o'clock.

"To the many friends, known



THE ENTRANCE TO THE CAVES OF THE DEAD
NEAR THE LEMHI MISSION



THE MISSION HOUSE NEARING COMPLETION

and unknown, whose contributions and letters have afforded me such genuine pleasure and comfort, I wish to say that the great joy I have now of being able to open my door at last to the Indians, and to go in and out under my own vine and fig-tree, as it were, makes life so full of gladness that I wish I might assure each one of them individually of my supreme thankfulness. And of these I ask nothing of the \$600 still needed to pay the indebtedness and to enclose the mission's five acres from the wild plain of which it is a part.

"But I wonder if there are not, among all the yet unreached hundreds of Churchmen, a few or many, who, knowing this need, will wish to provide for it. In the acknowledgments of gifts published in *THE SPIRIT OF MISSIONS*, I glean, here and there, the names of those who have given to this mission at Lemhi. From Michigan to Massachusetts, and from there to Texas and Kansas, I count up my friends, many of whom I have never seen. My heart grows strong in the feeling that here, in this far-away corner of the Pacific Slope, sympathy and love hedge me in, safe and warm.

"And now for the remaining \$600 I look to the rich West and Middle West, and wonder if they are so weighed down

by other mission claims as to have nothing left for my Indians, so much nearer them than to the already largely-giving East and North and South—Chicago, Omaha, St. Louis, Denver, San Francisco. Until the house is paid for and furnished with a few more of the necessary household things, I can get at the work only partially, as heretofore. The people here have done generously by the mission and the missionary. What they have done would fill pages. As the sole representative of my Church, I begin to feel jealous for her honor in the balance. Bishop Funsten will borrow the \$600 if the worst comes, but surely by this time, the size and needs of his diocese are well known, and the absurd disproportion of the funds he can command for the work."

The First Officers' Conference

THE first Conference of Officers of the Woman's Auxiliary, for the season 1902-1903, will be held in the Church Missions House, on Thursday, September 18th, from 11 to 1:15, with intermission for noon-day prayers in the chapel.



ONE OF THE GATEWAYS OF THE CITY OF HSINTI

The Christian Training of Women in China

BY E. L. ROOTS

IN planning his first trip to the missions west of Hankow Bishop Ingle arranged that Mr. Roots and I should accompany him as far as Hsinti. Here I was to remain alone a couple of days with the native deacon and his wife, to hold a series of meetings for women, while the Bishop and Mr. Roots went on to Chu-ho, a small outstation.

Accordingly we started May 4th. After a fourteen hours' journey on the steamer we reached Hsinti about eleven o'clock on a bright starlight night, great good fortune with such a landing as we had to make; for there is no hulk to make fast to at Hsinti, much less a port. The boat simply stops, not anchoring; skiffs come out from the shore, and passengers transfer from one to the other as best

they can, with their luggage. When the boat reached the shore, we half walked, half slid down a ten-inch plank, and found ourselves facing what looked like half the congregation, headed by Mr. Fu, who had come to escort us to the chapel. Here a small bomb was set off with a tremendous report; then a succession of fire-crackers, and we turned in under a canopy of many-colored cloth at the door of the guest-room. The Bishop was given a seat on the platform, and Mr. Roots and I sat on either side below. One by one, all assembled, and the small school-boys came in and bowed to us each in turn, we rising each time and returning the salute. In the intervals between these exercises, plans for next day were discussed, and it was finally decided that the start for Chu-ho should

be made next morning as early as possible. With all the good-will in the world on our part, we did not get to bed until two o'clock.

One takes one's own bedding as well as cooking and washing utensils with one in China, the former wrapped in a big oil-cloth sheet for fear of rain and dirt. The beds are of board, and we put down our grass linen curtains to prevent the rats running about; but neither the hard bed nor the scurrying of rats prevented a good night's sleep. I woke about six, with the sound of people getting up next door, then of geese squawking, and at seven began the still more insistent sound of the day-school boys studying aloud in the school-room back of the little compound.

Soon after breakfast the Bishop and his party got off, and I was left under the kind care of Mrs. Fu. After Morning Prayer, which the catechist held in the church for the school-children, and all who would come, I went to my room to study. I had a somewhat coherent series of addresses for the general meetings which we had planned to have during the mornings of my stay, and Perry pictures illustrating the Life of Our Lord—some forty—mounted on heavy manila paper for the instruction of the better trained women. These latter sheets had each been marked with its proper reference in Chinese down one side of the picture, so that the account could be looked up after I left; for the pictures were to be left behind for the use of the Bible-woman. During that hour, and, in fact, during our whole stay, I had cause to admire the tact and generalship of Mrs. Fu, who kept me absolutely free from interruption whenever I passed the door of my room. This is no easy task in a country where privacy is a word whose meaning is not known, and it was the greatest possible comfort to me, for thus, after talking for an hour and a half, I could escape for rest or study without fear of anything more than rows of eyes peeping through the cracks of the door; and to

that one becomes somewhat accustomed.

When I went out from my room to the guest-room of the house, I found it already full of women, who insisted on my taking the seat of honor. Presently, the numbers growing too many for this room, and the Bible-woman having returned from her quest of some stray Christians, we adjourned to the men's guest-room and there held the meeting, beginning with prayer, reading of the account of our Lord's raising of the widow's son, and ending with prayer. The informal address which came between was intended to explain who the "Lord Jesus" is. His Name is, of course, the first one associated with Christianity by the heathen, who composed half the audience on this occasion and at most of the subsequent meetings. The picture roll showing Him blessing little children was used as a further illustration of His leading characteristic. It was about 12:15 when I bowed myself out and went to get my luncheon, which I ate in my own room.

About two o'clock I stepped outside with my small pictures to see if Mrs. Fu was free to hear them explained. To my surprise, and I will admit, horror, I found the guest-room half full of women, and as soon as I appeared more came in from the back of the house and from the street, most of them the morning's congregation who had stayed on all this time. I had not prepared anything, but as they asked me to talk, I got out another of the roll pictures—our Lord's answer to the Canaanitish woman—and explained that as a further illustration of the morning's lesson. Then we invited all but those preparing for the catechumenate to go home and come tomorrow at eleven. To those who remained I explained the first seven pictures of my series in the Life of our Lord.

This ended the day's work, and the question was, how to get exercise, as I could not go out alone into the streets. I took my book into the compound, and, after walking awhile, began to read,

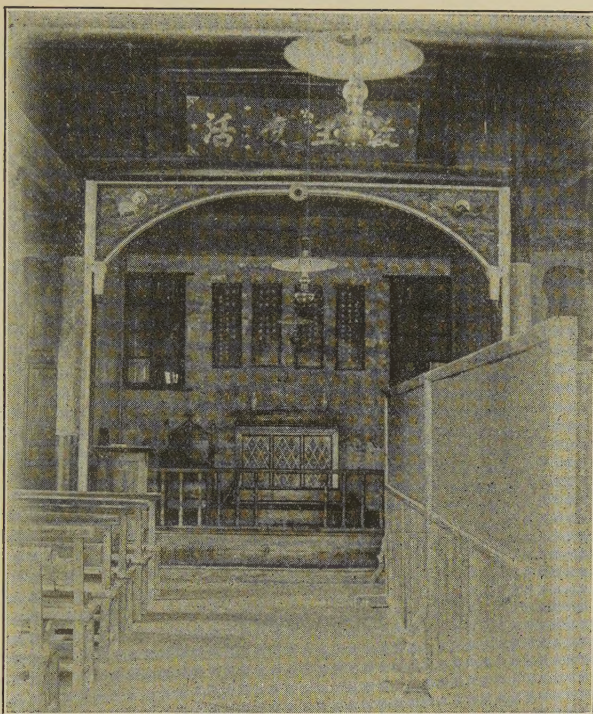


THE ENTRANCE TO HSINTI CHAPEL

when I heard remarks being made nearer to me than I had thought there was anyone. Looking up, I saw a row of heads peering over the wall at me. It evidently was an effort to get there, which probably added to the zest of the achievement. There had to be support from below, to bring any head to the level of the lattice work, and this could only be managed by climbing upon each other's shoulders. Hence the sudden dropping of a head, the scrambling, kicking noise so unmistakable, and then another head in place of the first. Until they began to make fun at my expense, I paid no attention; then I went in, coming out again when they had had time to give me up. Soon, however, they would recognize the sound of the noisy foreign shoe on the walk, the "gallery" would again be filled with an appreciative assembly, and I would again, after a little, escape to my room. After evening prayer in the church I had a good walk and talk with Mrs. Fu.

The next day was much the same as this first. A large turnout of women, about half new ones, private instruction for the Christians afterwards, and talks with individuals. The ordeal of the day was the feast to which Mrs. Fu, Mrs. Tsang and I were invited, at four. The hostess was one of our oldest Christians, and so I must go. This family endured considerable persecution during the troubles of 1900, and stood firm through all. On the road a band of boys ran whooping in front, and their cry of "The foreign old woman is coming!" brought men, women and children to the doors, to stand gaping till I had passed. When one considers that there is not a foreigner of any kind residing in Hsinti, and that probably it has been years since a foreign woman has been seen on the streets, it is not wonderful that such a fuss was made over my progress.

Next morning the Bishop and his party returned from Chu-ho, and at once began to prepare for the confirmation



THE INTERIOR OF THE HSINTI CHAPEL SHOWING THE
SCREEN TO DIVIDE THE WOMEN FROM THE MEN

service. Mr. Roots examined the candidates, one by one, in the presence and with the assistance of Mr. Fu, and as soon as this was over, the service was held. The two women candidates I examined, very informally of course, since not nearly so much preparation can be demanded of them as of the men. Heretofore, it has been the custom to admit women to the Sacraments without examination, because, according to Chinese ideas, the clergyman cannot thus examine a woman.

Unfortunately, Mrs. Fu and I had to attend a second feast, to which I had been asked, and so missed the confirmation services. When we came back we found that the Bishop had been obliged to leave earlier than he had intended, in order to catch a boat to Ichang. What was more appalling, the eight men just confirmed, having prepared a feast for the Bishop and clergymen, now invited me to take the Bishop's empty seat at

table. I felt this to be a great honor, for, of course, in their eyes a woman would be, generally speaking, most unworthy to sit down to a feast with a man. Only one of their number actually sat down with us. I suppose the rest felt embarrassed at the situation, but they all paid their respects beforehand. I begged off from the actual eating on plea of having just returned from another feast. The room where we ate was directly on the street, and though the shutters were closed for the express purpose of keeping off curious eyes, cracks were still left, and from the remarks made, such as, "One at a time"; "Now it's my turn"; "See her eat the rice," etc., one was well aware of being under close observation. And the noise of quarrelling for place, shouting and laughing was so loud as to be unpleasant even to the Chinese guests.

In the bedroom, where I waited between the two halves of the feast, I grew

more intimate with the women, who, of course, remarked on my feet, my hands and clothes, and everything. One or two of them spoke regretfully of my superior chances to learn and to do things, but most, of course, do not realize their limitations except as a vague discomfort. One little twenty-year-old girl, playing with her second baby—a mere bundle of clothes shaped just like a grown person's—was very sweet and attractive, in the midst of this dirt and squalor, which is absolutely indescribable by comparison with anything American. Such flower-like girls are always a wonder to me out here; but there are not many of them.

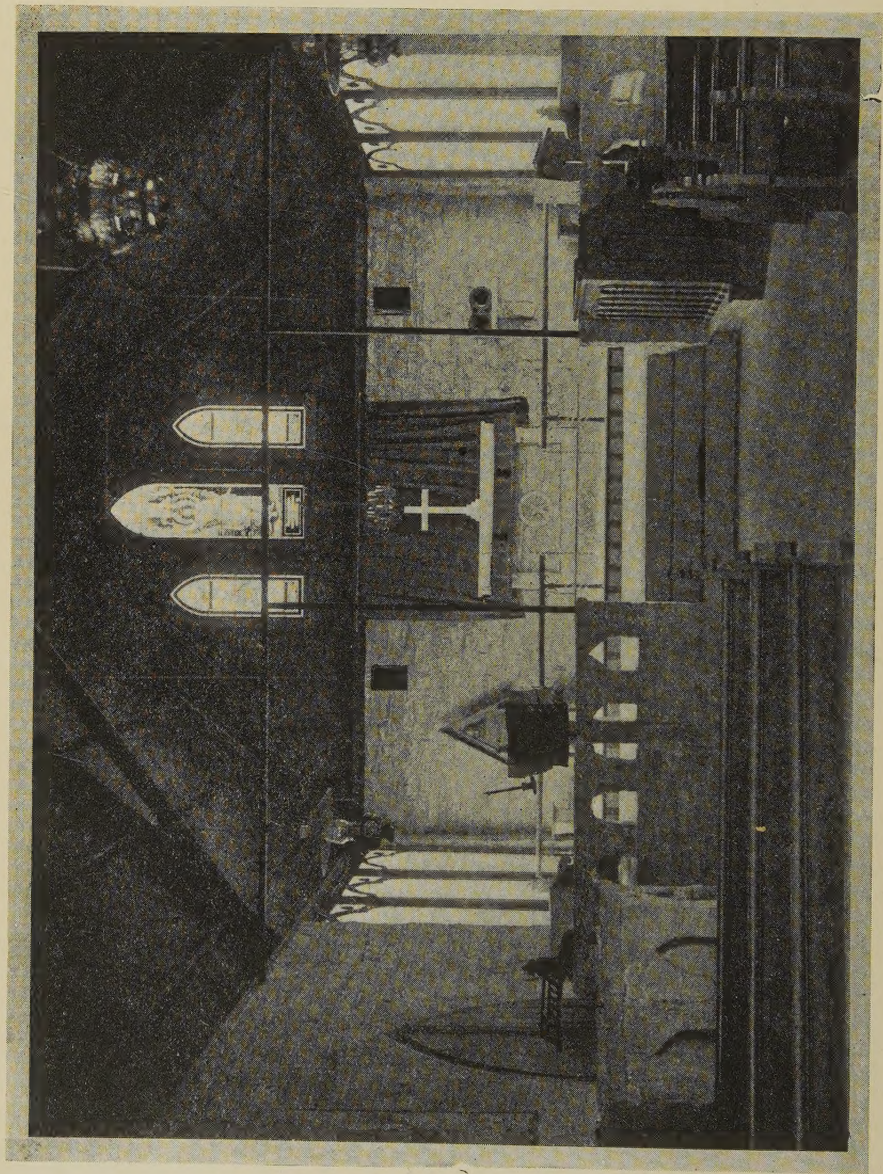
Next day was Ascension Day. At eight o'clock there was a celebration of Holy Communion with twenty-two communicants out of the thirty in the place. This on a week-day, and thus early in the morning. We had invited the women to an eleven o'clock meeting, and by half past nine the room was full. But meanwhile the candidates for Baptism and the catechumens were being examined, and it was decided to hold service in the church instead, with admission to these two orders. So the women sat behind the screen, Christians in front, men on the other side, and the service—Morning Prayer with admission of catechumens (ten women and five men), baptism of adults (two women and two men) and of children, followed by a sermon by Mr. Roots, was held.

By one o'clock we were too tired to think of more meetings that day, so I spent the afternoon testing voices among the day-school boys, and giving a lesson to the boy organist. He does wonderfully well, considering that he has been taught by Mr. Fu, who himself knows only what he has picked up from watching others and asking questions. But the "choir boys"! Out of the ten, three could sing, with the organ, up the scale; but what voice quality, and what contortions of face and body to achieve that! And I had not proper Chinese expressions with which to correct and make suggestions. They can learn, though, in time, if they try, for this is the ma-

terial of which all our choirs in China have been made.

Next morning, hearing that a Japanese boat was to pass, going down river some time during the day, we packed, and about noon sent our baggage down to the bank. All morning Mr. Roots examined the day-school, went over the station accounts with Mr. Fu, and did odd bits of similar business; while, in the intervals of packing, I had a few pleasant words with the women, catechumens, and such others as had come for the usual meeting. I told the former how much we expected of them now, and that the proof of their earnestness would be their helpfulness in church work as well as in their private life. They agreed, and I really hope good, if not great, things from them. The men catechumens had prepared a feast for us, and we had time to eat it rather hurriedly at noon. Immediately afterwards, we started for the boat, saluted with fire-crackers and escorted by the men, the women—a room full of them—saying affectionate good-byes at the door. At the river bank we had to wait, and Mr. Roots spent the time going over with Mr. Fu the lists of church members in the book, where not only the church history of each is kept, but all items of interest in regard to his family and his business. Each station has one of these, and the complete nature of the record is a great help to the Bishop as well as to the other clergy.

The whole afternoon went by, and still no boat. They told us that if it did not come by nine o'clock we need not expect it till daylight, so when that time came, we had a cup of cocoa, some crackers and the remains of a can of tongue, spread our oilcloth on the boards laid on trestles, which served as a bed, blankets and comfortables on top of that, and slept until 5:30, when we got up and prepared for our start. At last the steamer came, and we got on board with our baggage, reaching Hankow the same afternoon. We look back on our trip with pleasure from every standpoint. Its experiences will certainly be of use to me in my work here.



THE CHAPEL OF ST. AUGUSTINE'S SCHOOL, RALEIGH. (See page 724)